N.º 4

# THE ACCOMPLISHED PREACHER: OR, AN ESSAY UPON *Divine Eloquence.*

BY

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# THE PREFACE.

*THE two Intellectual Perfections, that, next to moral Endowments, chiefly dignify and adorn the Mind, not excepting the ſpeculative Sciences themſelves, are* Poetry *and* Oratory.

*OF theſe Siſter Arts, Rivals in Beauty, Poetry is the elder by a long Interval: for this was introduc'd and cultivated by Mankind in the moſt early Ages; and has the Honour, not only of being the firſt Writing in the World, but of being inſpir'd likewiſe by God himſelf. As to the firſt; That the Book of* JOB *exceeds all others in Antiquity, I have proved in the Preface to my Paraphraſe on that ſacred Writing: and if we contemplate the Plan and Structure of it, the admirable manner of the Narration, the Dignity, Greatneſs, and Elevation of the Sentiments; cloath'd, where the Subject requires it, with all the Pomp and Magnificence of ſplendid and ornamental Diction; where the Metaphors are ſurpriſing, ſtrong, and majeſtick; and where the pathetick Figures ſtrike us*

*with ſuch vehemence, ſo awaken the Mind, excite the Affections, and penetrate the Heart; that we ſhall plainly ſee it is a Poem of the Epick caſt, of which I have treated at large in the Place abovemention'd. The eldeſt Writings, next to* JOB, *convey'd to Poſterity, are the two Songs of* MOSES; *and it will be eaſily granted that they are poetical Productions, as well as the Song of* DEBORAH, *and the Pſalms of* DAVID; *and moſt of the prophetick Parts of the ſacred Scripture; which are likewiſe written in the lofty figurative Stile, and the genuine Spirit of Poetry.*

*SEVERAL grave, ſober, and worthy Perſons, are born without a Taſte of the Beauty, Sweetneſs, and Delicacy of this Art; as many others have, by Nature, no taſte of Muſick, Wit, and facetious Converſation: and therefore not a few among Men of Commerce and Buſineſs, think poetical Abilities diminiſh, or but little raiſe a Man's Character; and ſpeak of a Poet rather with Contempt than Commendation. But theſe Men ſhould take care of cenſuring a Talent, which they are as really diſqualified to judge of, as the Blind are of Colours, or the Deaf of Sounds: They ſhould conſider that the divine Being ſo far approves poetical Performances, that he choſe this Manner and Stile to illuminate Mankind with the firſt divine Inſtructions, and Revelations of his Will, that are committed to writing; and would it not be the higheſt Impiety, to affirm that He choſe an improper or unfit Method?*

BUT

*BUT further, let them reflect that Poetry, which they deſpiſe, is, in a great meaſure, the very Felicity and Perfection which they pray for, and aim at in the bliſsful State of Immortality: for triumphant Anthems and Songs of Praiſe, are the Employment of the Church in Heaven: And therefore, if they knew what they deſired by deſiring Heaven, they would underſtand that it was an immortal State of Bleſſedneſs, conſiſting in Tranſports of Joy and Love, expreſs'd in Songs of Praiſe, and poetical Raptures. Thus as Poetry was firſt, and long afterwards made uſe of by the Supreme Being, to reveal his Will, and communicate divine Knowledge to the World, ſo will it be at laſt a great Means of our Fruition of everlaſting Happineſs.*

*'TIS highly probable, that the Prejudice which many diſcreet and valuable Men have conceived againſt Poetry, beſides this that Nature has given them only a proſaick Taſte, ariſes from their Obſervation, that it is ſo much proſtituted by looſe Wits to vile Purpoſes, even the Propagation of Vice and Impiety: and it muſt be acknowledg'd, that this excellent Talent has been generally thus miſemploy'd by the Owners of it; and it is a ſad Reflection, that the great Enemy of Mankind has found means to turn this admirable Accompliſhment upon Religion and Virtue, which was deſign'd and fitted to promote them; and to engage the far greateſt part of ſuperior Poets in all Ages in his ſervice, and by that means draw off ſo much*

*much Strength and ſuch Succours from Chriſt's Kingdom, to confirm and enlarge his own. Nor has any Denomination of Men of Letters been more ſincere, faithful, and zealous Servants in advancing his Power and Intereſt, and ſpreading the Love of Irreligion, and impure Life: For as Satan employ'd the Pagan Poets as his chief Miniſters, to encourage and promote Immorality and idolatrous Worſhip, who were too ſucceſsful, by their Diligence and Addreſs, in confirming and encreaſing their Maſter's Empire; ſo, having found his Account in it before, he has ever ſince the planting of Chriſtianity endeavour'd to get that Claſs of Writers on his ſide; who, eſpecially in theſe later Ages, have (immortal Shame!) deſerted their divine Maſter, to whom in Baptiſm they ſwore Allegiance, and liſted themſelves under the Banner of his and their own implacable Enemy. But this, however, is only an Objection againſt the Abuſe of Poetry, not againſt the Thing itſelf; and it might as well be brought againſt human Underſtanding and Reaſon, which are lamentably miſapply'd, and too often engag'd to ſpread Vice and Error.*

*IT is true, that poetical Works being much rais'd above the level of Converſation, and the proſaick Stile, by which it is diſtinguiſh'd from Oratory, it cannot be reliſh'd and underſtood but by a few Perſons, comparatively ſpeaking; and therefore its Uſefulneſs is far leſs extenſive than that of her Siſter Art, which I now come to conſider.*

ORA-

*ORATORY is an Art of Perſwading; and it differs from poetical Eloquence in theſe two reſpects: firſt, it is not exalted, like Poetry, at leaſt not in that degree, above the Converſation, or the ordinary Diſcourſes of People of Condition, by ſuch a number of vigorous, elegant, and ſurpriſing Metaphors, of ſublime and unvulgar Ideas, and delightful and admirable Turns of Diction: And the ſecond is, that the Lines, or oratorical Sentences, are not bounded or confin'd by Meaſure, like thoſe of Poetry, but flow looſe, free, and unfetter'd by Metre. Theſe two ſpecifical reſpects eſtabliſh the eſſential difference between the two rival Arts; and for this Reaſon the oratorical Stile comes ſo near to the vulgar manner of Speech, at leaſt among the better ſort; that its Uſefulneſs becomes more diffuſive than poetical Numbers, which are elevated above the Taſte and reach of the common People, as remark'd before; and therefore can impart Pleaſure and Inſtruction but to a ſmall number of the Maſs of Mankind: And hence it is, that in all Times the number of good Orators at the Bar, in the Pulpit, and the Senate, far exceeds that of good Poets; whoſe Endowments are of a ſuperior and more excellent Nature, and therefore not ſo eaſily to be acquir'd: But however, while the Orator's Language is adapted to the Faculties and Conceptions of the generality of Mankind, and therefore is univerſally beneficial, it is far more valuable to Mankind in general, than the Art of Poetry.*

*ALL*

*ALL elevated and excellent Minds, are endow'd with an inbred Energy, and animated with a generous Ardor, that excites and emboldens them to undertake, and execute ſucceſſfully, great and extraordinary Things, though attended with Difficulty and Oppoſition: And without a due Proportion of this impulſive Force and native Fire (which is call'd* Genius*) a Man is incapable of forming ſublime and admirable Ideas, or giving ſtrong, beautiful, and ſurpriſing Figures to his Expreſſion; and employing ſuch a vehement manner of Addreſs to the Paſſions, as will move himſelf and thoſe that hear him. That vaſt compaſs of Imagination, that Elevation of Mind, that perſwaſive Application, thoſe captivating Charms of Eloquence, that raiſe the true Orator above the level of vulgar Declamators, cannot be acquir'd without this warm and active Complexion, the Gift of Nature; and no Rules of Art can poſſibly ſupply the want of it.*

*THIS inbred Fire of Nature's kindling, ſo neceſſary to form the Orator as well as the Poet, is call'd by the* Grecian *and* Roman *Maſters,* PLATO, CICERO, *&c.* Fury, Rapture, Inſpiration, *and* Extaſy; *that tranſport Men to the Confines of Madneſs: For in ſuch Caſes, the Spirits are inflam'd and expanded to ſuch a degree, that they not only approach the Borders of Lunacy, but ſometimes ſeem to break over the Limits and Partitions of a ſober and regular Imagination; and were therefore thought by thoſe Writers to be enthuſiaſtick and*

*and ungovernable Emotions, and the Effect of a ſupernatural* Afflatus. *The Reaſon of their Opinion, I ſuppoſe, is this; that the admirable Endowments of great Orators, as well as Poets, ſo far excel the Capacities of the reſt of Mankind, as made them to be look'd upon as mov'd by a divine Impulſe, when they pronounced ſuch beautiful, ſublime, and aſtoniſhing Sentiments: and tho' this was their great Error, it ſhews, however, how much they eſteem'd and admir'd the Dignity and Force of Eloquence.*

*MEN of a cold and heavy Complexion, have not Spirits rais'd and refin'd enough to entertain and form ornamental and figurative Conceptions; but their Imagination continues barren, and not enrich'd with a plenty of ſplendid and ſublime Ideas. Theſe Men, it is true, may have good plain Uuderſtandings, and by Application and Study may ſucceed in ſcholaſtick Sciences, in Mathematicks, Metaphyſical Speculations, and Natural Philoſophy; but they can never reach an Eminence in the elegant and polite Art of Speaking or Writing, for which they have no native Genius or Diſpoſition: Though, it is true, an* Italian *Author,* EMMANUEL THESAURUS, *in his Book* Dell' Idæa dell' arguterra, *has laid down many Rules, by the Obſervation of which, one, as he believes, may become a made Genius, and a mechanical Wit; elegant by rote, and ingenious by Book. For by following his Directions, he ſuppoſes that Men of a ſlow Thought, and a*

*phlegmatick Conſtitution, may arrive at the ornamental poetical Stile, and oratorical Eloquence; and without native Parts may find the way to ſhine in Converſation, by delicate Turns of Expreſſion, genteel Satire, and fine Raillery: But this is very whimſical and extravagant. It muſt be a fertile, warm, and almoſt enthuſiaſtick Imagination, ariſing from a happy Complexion, that muſt furniſh the Mind with a ſplendid Luxury of Ideas, and dictate a Profuſion of ornamental and admirable Diction, under the Direction of a regular and ſevere Judgment, that can make an Orator or Poet of the firſt Rank. Without this, their Performances will be dry, ſtiff, unnatural, and affected. But when Orators have the Felicity of ſuch a native Conſtitution, improv'd by Induſtry and Application, they become the moſt beneficial Part of Mankind; they are qualify'd for the moſt important Truſts and Employments in the Government; grow able Counſellors of State, to give Advice at home, or negotiate publick Affairs abroad: They ſhine at the Bar, and in the Senate carry all things before them. But tho' theſe are great Things conſider'd abſolutely; yet they are a ſmall Matter, compar'd with the vaſt Advantages that the divine Orator procures to Mankind, by his Eloquence from the Pulpit.*

*HOW great is the Height and Dignity of the Character of a Miniſter of Heaven; an Envoy, Meſſenger, or Angel of God? What are Princes or Embaſſadors, attended with magnificent*

*ficent Trains and a pompous Equipage, ſent from mighty Kings and Potentates to each other; compar'd with the Greatneſs and Majeſty of the King of Kings, and Lord of Lords; whom divine Orators, the Plenipotentiaries of Chriſt, and Diſpenſers of Salvation, repreſent? How mean and trifling are the Subjects and Buſineſs of other Orators; even of thoſe, that negotiate publick Affairs of the greateſt Importance at the Courts of foreign Princes? Do they regard any thing more than Dominion, Riches, and Honour; the low, tranſitory, and periſhing Enjoyments of this Life? What are theſe Toys and Vanities, to that Pardon and Reconciliation with the offended Majeſty of God; that Weight of Glory, that Heaven of Happineſs, and triumphant State of Immortality; which the Miniſters of the bleſt Redeemer are commiſſion'd with full Powers to proffer, on the moſt reaſonable Terms, to all; and are commanded to preſs and ſollicit Men, with the utmoſt Importunity and unwearied Diligence, to accept unmerited, ineffable Happineſs, and Deliverance from everlaſting Perdition? What, I ſay, are the Concerns of States and Princes, to Affairs of ſuch vaſt and inexpreſſible Importance; that ſo nearly affect our future State, and are productive of Life or Death eternal?*

*AND therefore, a true Divine Orator, that by the Greatneſs, Dignity, and high Conſequence of his Negotiations with Mankind, has a venerable and ſacred Character; is worthy of double Honour, and ſhould be treated with the*

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*higheſt Marks of Reſpect and Diſtinction, for his Work's ſake, and for His that ſent him: And it is an evident Mark of a degenerate and irreligious Nation, when pious and worthy Preachers are diſregarded and deſpiſed; and are ſo far from being venerated and belov'd, that they are not only expos'd to Contempt, and inſulted by the Raillery of the ſcoffing Libertine; but are thought meanly of, by others of a more ſober Character. Such a general ill Uſage of a diligent and able Miniſtry, is always accompany'd with a great Decay of Chriſtian Piety, and the prevailing Power of Vice and Immorality; as well as heretical and unchriſtian Doctrines.*

*ON the contrary, when a Nation is bleſs'd with a plenty of excellent Divine Orators, that are active and zealous in propagating ſound Chriſtian Principles, and Purity of Heart and Life; when, I ſay, perpetual Streams of true divine Eloquence ſhall flow down from the Pulpit, to water and refreſh Chriſt's Vineyard; how likely is it to flouriſh, and bring forth Fruit in abundance? For tho' God can make and confirm Converts at his own Pleaſure, yet it is manifeſt by undeniable Experience, that the Labours of good and bad Miniſters, are attended with very different Succeſs.*

*THO' I do not think any Order or Profeſſion of Men on Earth, merit ſo much Love, Honour, and Veneration, as that of the Preachers of the Goſpel, the Miniſters and Embaſſadors of Heaven; I would, however, be ſo underſtood, that*

*that I confine this great Reſpect and diſtinguiſhing Eſteem to thoſe, that by their Divine Eloquence in the Pulpit, and unreproachable Lives out of it, act ſuitably to their high and ſacred Character; and make their Words and their Actions, their Sermons and Manners, conſpire alike to perſwade the People to embrace their Doctrine, and imitate their Example. For let a Man be endow'd with the higheſt oratorical Abilities, let him rival* DEMOSTHENES *and* CICERO *for extraordinary Eloquence; yet if he is not* Vir bonus dicendi peritus, *if his irregular Life and Converſation bears no Conformity to his Admonitions and Exhortations from the Pulpit; he will never perſwade the People to follow thoſe divine Rules, which he cannot prevail with himſelf to obſerve: For, believing that his Diſcourſes once a Week againſt Vice and Immorality are in jeſt, while his ordinary Behaviour and manner of Life unteach all his Doctrines in earneſt, they are harden'd in their diſſolute Manners, and controul the Power of his Eloquence, by the Authority of his bad Example. And a ſad and melancholy Obſervation it is, that what by the great Ignorance of many, who by their native Dulneſs and phlegmatick Complexion, tho' ever ſo well meaning Men, are diſqualify'd for the high Office; and what by the looſe and unguarded Manners of others, the Chriſtian Religion is not only villified and diſhonour'd, but likewiſe expos'd to great Danger.*

*AND*

*AND if it does not pleaſe the Divine Being, to ſend down a greater Effuſion of the ſacred Spirit, upon the Minds and Hearts of our Youth conſecrated and devoted to the Service of the Church; and if the Governours of it ſhould hereafter with yet leſs Care, and a looſer Scrutiny, confer Holy Orders on the uncapable and unworthy; it is to be fear'd, that true Piety and eſſential Goodneſs may be brought to a very low ebb, and that Atheiſm and impious Principles may prevail even more than now; and Popery, at laſt, recover its Loſſes: and by enlarging its dark and tyrannical Empire, extinguiſh the Reform'd Proteſtant Light, and reduce all reveal'd Religion to their nominal, mock Chriſtianity; I mean, the abſurd and falſe Doctrines, as well as ſuperſtitious Practice and idolatrous Modes of Worſhip, introduced by the* Romaniſts, *and blended with the ſound Faith, and primitive Purity of our Religion.*

# THE PUBLISHER TO THE READER.

THE Papers with which the Reader is here preſented, were drawn up many Years ago, when the learned Author wanted no Opportunities of hearing the beſt and moſt accompliſh'd Preachers; of comparing together, and making his Obſervations upon their different Manners and Abilities. For what Reaſon he did not think fit to publiſh them in his Life-time, it does not much concern the Reader or me to know, nor can I poſitively tell: But I have ſome grounds to believe it was, He had no Inclination to aſſume the Character of a Teacher, and to take upon him to inſtruct, in their own Buſineſs, ſuch Men as the Clergy of the Church of *England*. Perhaps it will admit of ſome Diſpute, whether this Reaſon has in it ſo much weight as this Gentleman might ſeem

to

to imagine, conſidering his Character and great Abilities; and that the younger Preachers, as he profeſſes, were the Perſons for whoſe Uſe and Direction the following Treatiſe was principally intended: At leaſt, it has leſs weight now; for the Dying are allowed a kind of Right to ſpeak their Minds with freedom, and to leave behind them a Declaration of their Senſe and Judgment upon any Subject, whereby Truth or Charity are not violated. He did not keep back the Publication of it for the common Reaſon of poſthumous Works. For he has vented therein, I think, no Opinions doubtful in their Natures, or dangerous in their Tendencies, which might bring upon him the Ill-will of many, and expoſe him to Inconvenience: nor has he taken Freedoms with any particular Divines, or others; which might give Offence, or tranſmit their Names to Poſterity with diſadvantage. A Perſon in whoſe Character great Candor, and the fineſt Humanity, were the prevailing Qualities, could not well light upon ſuch a Method. And indeed, I do a little wonder he did not take the quite contrary; by diſplaying the Talents and Abilities of ſome of our moſt celebrated Preachers, dead and living, whom he often heard in the Pulpit, with whoſe printed Diſcourſes he was not unacquainted, and for whoſe Perſons and Memories he had, to my knowledge, the greateſt Veneration.

I CONFESS, he has often pointed at the Defects, and, in plain Truth, has here and there even cenſured the Faults, of ſome Preachers. But we have no reaſon to take his Cenſures ill, ſince the Air and Mien with which they are delivered, do plainly ſhew they are not the ſpiteful Reflections, or angry Invectives of an Adverſary, but the charitable Admonitions of a Well-wiſher, and a Friend. No one did more highly magnify our Office, or had a truer Eſteem and Honour for our Perſons, diſcharging our Office as we ought; and ſupporting the holy Character we bear, with an unblameable Converſation. And, I preſume, we are not ſo unreaſonable as to look for Honour upon other Terms.

IT is not expected that all the Particulars of that Scheme of Preaching, which is ſet down in this Treatiſe, will be readily approv'd of by all, or, perhaps, the greater part of Churchmen: Yet, I doubt not, whoever ſhall read it, will find many things to be pleaſed with, and to profit by. Nay, it is further hoped, that ſuch as ſhall form themſelves upon this whole Model, will find no reaſon to repent of it. That Portraiture of an excellent Preacher, with which the Author cloſes the Book, whether he had before his Eyes a real Perſon or no, is but, in the main, a juſt Exemplification of the Precepts delivered in it; and, I ſuppoſe, not very many will have a higher Ambition than to riſe to that Character.

THERE are, in truth, two or three Things, to which, I apprehend, ſome Exceptions will be taken: Firſt, his laying ſo great ſtreſs upon moving of the Paſſions; next, in the Compariſon he has made between the moſt accompliſhed Divines of the Eſtabliſhed Church, and the moſt eminent Preachers of the Diſſenting Way; his giving the Preference (for ſo, it ſeems, he has done) to the latter, in that Particular. He was well aware, that the firſt of theſe was liable to Objections, and has anſwered them; and, if I am not miſtaken, has guarded his Aſſertion with ſuch juſt Conditions and Reſtrictions, as make it unexceptionable. And as to the latter, I can eaſily believe, that moſt of the Diſſenters do apply themſelves much to the Paſſions of Men: But whether they do it, generally, with all the Addreſs, Art, and Delicacy, that is demanded (for the Paſſions will bear to be touched no other way) I am neither ſo thoroughly acquainted with their Sermons, nor, if I were, have I ſo much Penetration as to pretend to judge; nor dare I preſume, but leave it wholly to the Reader to determine, whether our Author be perfectly right in his Deciſion. But I will venture to ſay, He is right in this; in giving them all the Praiſes which he judged their Due: and I know not who ſhould either envy them, or bear him any Diſpleaſure on that account. Not, ſure, the Clergy of the Church of *England*, whereof he was a Member; for he has done Juſtice to them too,

by

by allowing them to diſcover in their Sermons, beſides a more various and extenſive Learning, and other Accompliſhments, the more valuable Talent of clear and convincing Reaſoning. In my Judgment, theſe two things, an Application to the Reaſon and Underſtanding, and alſo to the Paſſions and Conſciences of Men (if the Preacher be ſo fortunate as to be bleſs'd with Talents fitting him for both) ſhould not ordinarily be ſeparated. And, I hope, what is ſaid upon this Head, by ſo good a Judge as the Author, may prove a uſeful Leſſon; and put ſome of us, as well as them, upon mending our Faults in thoſe Particulars.

I DO alſo eaſily foreſee, he will be thought by many, not only ſhort and ſuperficial, but alſo erroneous in Section IV. where he is treating of the *Stile* of the Divine Orator; which he determines ought to be the Sublime, while they are of Opinion, that a Simple Stile is the beſt and fitteſt for a Piece of divine Eloquence. But if they will pleaſe to conſider what is the true Notion of Simplicity of Stile; they will find, I gueſs, that it is not ſo contrary to the Sublime, as they, perchance, may imagine.

IT is not indeed a ſingular Sentiment, but an Opinion now generally embraced by the Judicious of all ſorts, Preachers and Hearers, that a decent and affectionate Simplicity is ordinarily to be choſen; as ſuitable to all Subjects of a Theological Nature, and fitteſt alſo for moſt, I believe I may ſay, all kind of Au-

diences. *Decency* is to raiſe the Preacher's Diſcourſe above that ordinary plainneſs and homelineſs of Dreſs, which may paſs pretty well in ſome ſorts of Writing; but is not enough for thoſe Compoſures, the End of which is Perſwaſion: and wherein the Orator, in order to that End, muſt gratify his Auditors, and give them all the Delight he can. It is alſo neceſſary his Stile be *Affectionate*; that he may imprint upon their Minds ſuch Ideas as he would have them entertain. It is true, if he had nothing to aim at beſides making them barely apprehend what he thinks, he need only cloath his Ideas in apt and clear Expreſſions. To make them *underſtand* what he thinks, it is enough if he expreſs himſelf well, tho' it be ever ſo coldly: But to make them *think* what he thinks (and ſurely there is a great deal of difference between theſe things) he muſt uſe another Conduct, and addreſs himſelf to them in an affectionate manner. It is his Buſineſs to give his Audience every Idea, and to inſpire into them every Motion that is in his own Heart; to bring them to love what He loves, to deſpiſe whatever He deſpiſes, to admire every thing He admires; and, in a word, to make all his Inclinations and Averſions theirs: which he will in vain hope to do, if his Sentiments be cold and unanimated. They will never penetrate, and make their way into the Souls of Men, thro' ſo many Impediments as they will there meet with; if they are not, at leaſt, warm and glowing.

glowing. But the main Character to be inſiſted on in the Preacher's Stile, is, as I have ſaid, *Simplicity*: that is (as I take it) a conſtant purſuing and carrying on the principal Idea, without an unreaſonable mixture of Ideas, foreign and impertinent, at leaſt, indifferent to the Matter treated on. And this Simplicity may be conceived either in the Sentiments or Expreſſions. In the Sentiments, it ſtands in oppoſition to *Conceits* and *pointed Thoughts*; which, as they are diſagreeable in all ſorts of Writing of the ſerious and higher Kind, eſpecially when they come in very frequently; ſo they are almoſt inſufferable in a Sermon. Simplicity in the Expreſſion, is oppoſed to the too frequent uſe of Metaphors, Allegories, and the other pompous Ornaments of Speech; which, tho' they deſtroy not Simplicity, and are of admirable uſe to the Divine Orator, when introduced ſparingly and diſcreetly, and when they appear unavoidable, unſought for, and plainly dictated by the preſent Situation of his Mind; yet they will certainly be ~~very~~ very prejudicial to his Deſign, when they ſeem unnatural and affected: as they never fail to do, when his Diſcourſe is, as it were, ſtufft with them. This Simplicity, both in the Thoughts and the Expreſſions, is the moſt proper Stile for the Eloquence of the Pulpit; *firſt*, as it renders it more moving, and more likely to go to the Heart: For the moſt ſimple Things are always the moſt natural; and Nature, as a certain Critick has obſerv'd, (humanly

manly ſpeaking) can only be touched by itſelf. And, *ſecondly*, becauſe it makes it more intelligible, and with leſs Effort apprehended by the Hearers, who are not able ſufficiently to attend to many different things at once; but muſt, in the midſt of thoſe Reflections, which a great variety of Ideas, all crowded into the ſame Sentence, and extraneous to the Matter in hand, obliges them to, loſe the Sight of the main one. If, for Example, a Preacher were to ſay, *We often place to the Account of Reaſon, that which belongs of right to Conſtitution*; or, *A Man's Wiſdom lies at the Mercy of his Fortune*; none of his Audience but thoſe of a more delicate and refined Wit, would readily underſtand him. But were he to expreſs himſelf thus, *Men ſometimes ſeem to do things out of pure Judgment, and from reaſonable Motives, to which they are prompted only by their natural Complexions*; or, *There is no Man ſo wiſe, but the croſs Accidents of Life may ſo diſcompoſe his Mind, and diſorder his Paſſions, as, on many Occaſions, to deprive him of the actual Exerciſe of his Wiſdom, and make him ſay and do indiſcreet things*; any ordinary Man would apprehend, and enter with pleaſure into his Meaning. And yet thoſe Propoſitions contain the ſame Sentiments with theſe, notwithſtanding the great difference of the Expreſſions. But 'tis only for a Man whoſe Mind is enlarged by Contemplation, or Commerce with the World, either to ſay or underſtand the former; while

a Perſon of an indifferent Capacity, may both apprehend and ſay the latter.

Now the Notion of Simplicity, which I have here advanced, being once admitted; a little Reflection will ſerve to convince us, that it is not inconſiſtent with the *Sublime*, which Sir RICHARD BLACKMORE would have to be the ordinary Stile of his Preacher. The true and genuine Sublime, ariſes from a juſt Greatneſs and Elevation in the Sentiments, under ſuitable Expreſſions. The nobleſt Expreſſion that Imagination can furniſh, will not raiſe a low and vulgar Thought to that Character: but a Thought which is truly great, noble, majeſtical, will be ſuch, altho' it be expreſs'd in common Terms; provided they are not baſe, trivial, and plebeian. And perhaps, too, we are more apt to be delighted, becauſe a little ſurpriſed, when we meet with a Sentiment which is great and lofty, under common and ſimple Expreſſions; as we are uſed to be more than ordinarily pleaſed, to find a vaſt compaſs of Thought, or a great delicacy of Wit, in a plain Man, from whom no ſuch things were expected. On the other hand, we are never ſo much diſpleaſed at a mean and low Thought, as when 'tis preſented to us in pompous and high-ſounding Words; as we are apt to be mightily diſguſted, when we diſcover a great Weakneſs of Underſtanding and ſhallow Wit, under a very fine, or an auguſt and venerable Appearance. This ſhews us, I think, that true Sublimity conſiſts

conſiſts not ſo much in the Nobleneſs of the Expreſſion, as in the Greatneſs and Elevation of the Thought; which, to my Apprehenſion, is ſo far from being irreconcileable with Simplicity, that it rather ſeems to require and to be, in a manner, inſeparably conjoined with it. The Epic, we know, and other Kinds of the greater Poeſy, wherein the Sublime Stile is demanded, muſt, to ſucceed, be writ with Purity and Simplicity in the Sentiments. The *Æneis* of VIRGIL is an Example of this Truth. I am of Opinion, from ſome few Paſſages of that great Poet, which poſſibly may have ſlipt from him before he was aware, he could have pointed his Thoughts a great deal more than he has done, and have been, perhaps, as luxuriant in his *Conceits* as OVID, or any ~~other~~ modern *Italian* of them all: But he had too much Diſcernment and good Taſte to indulge himſelf in any ſuch Way, and was well aware that ſuch a Conduct would have render'd his Poem as deſtitute of Sublimity and Elevation, as of Simplicity. And what can be more noble, and at the ſame time more ſimple, if we either regard the Thought or the Expreſſion, than that Paſſage of MOSES in the Deſcription of the Creation, *And God ſaid, Let there be light, and there was light?* Had the inſpired Writer given this Sentiment what we call *the neat turn*, and expreſs'd it in tropical and glittering Phraſe, it would have pleaſed, perhaps, ſome young Criticks or Poets; but, I'll anſwer for it, had never been cited

cited by LONGINUS as a juſt Inſtance of his Sublime. So true it is, that Sublimity and Simplicity of Stile agree well together. Which of theſe, or of any other that can be named, is the principal Quality that rules and predominates over the reſt, and may be moſt properly called the *Character* of Divine Eloquence, I am not much ſollicitous, and it is not worth our while to determine. It is enough, that they are not by Nature incompatible; and that my Author, when he requires the one, does not thereby reject the other. But if it be ſtill thought a Defect, that he has named only one Property belonging to the Stile of his Preacher, and has not ſufficiently denoted even that; I am not ſo bigotted as to take upon me to defend him againſt the Charge of ſuch Omiſſion. I have, you ſee, adventured to ſupply it after my faſhion: and not being quite out of hope that what has been offer'd may happily be thought by the Reader, if he be very courteous, to anſwer that End in ſome ſmall meaſure; I ſhall think of no Apology for this Digreſſion, if really it be ſuch.

But whatever Objections ſhall be offered to any particular Paſſages, or ways of Thinking, which the Author diſcovers in this little Book, I am willing to hope none will be diſpleaſed at the Whole, by reaſon of his writing it out of his Profeſſion, and not leaving this Service to Clergymen, who may be preſumed to be better Judges of theſe Matters. We have had

divers excellent Perſons who were not Clergymen; ſuch as the Honourable Mr. BOYLE, Mr. NELSON, and others (and I do heartily wiſh the Age may produce many more ſuch) who have written on Theological and divine Subjects; but it will be, I believe, a new thing to hear they were ever cenſured for ſo doing, or that their Writings were leſs eſteemed, or not ſo ſerviceable to Religion, for their being of the Laity. I have no doubt, but we are all of us perſwaded they were the more ſerviceable upon that ſcore. And at this time, when the Enemies of all Religion pretend to ſuſpect whatever comes from the Clergy, as being too much intereſted; we ſhall not, I hope, deſpiſe any Succours that ſhall be offered by Lay Hands: eſpecially by thoſe who have diſtinguiſhed themſelves before by Works of Wit and Genius; whoſe Characters therefore will give ſome ſort of Credit and Reputation, as their Arguments will real Strength to the Cauſe. At leaſt, let us, for God's ſake, have no Quarrel with any learned Gentleman of the Author's Profeſſion, for ſhewing a noble Zeal in the Cauſe and Intereſts of Religion, and for having Piety enough to conſecrate ſome part of their Studies and Lives to the Service of the Church of God.

FOR the Clergy's being better Judges of good Preaching, I know not well what to ſay, having a kind of Prejudice which I cannot eaſily get over, that an ingenious, learned, and judicious Layman, has ſome Advantages of judging

judging in this Matter, beyond a Clergyman of the ſame Abilities. The latter, it may be, is too much a Party in the Cauſe to be an impartial Judge, being apt to frame his Notions of juſt Preaching according to his own manner; while the former, in the quality of one who is perfectly diſintereſted and unconcerned what Mode of Preaching ſhall be beſt thought of, is moſt likely to make a true Judgment in the Caſe. If we ſhall alſo conſider him as a By-ſtander, he may be ſuppoſed to obſerve many Things, as well Ornaments as Defects, which one engaged in the Service may eaſily overlook. Or, if we view him as an attentive and devout Hearer, from the Effects and Operations which he feels the different ways of Preaching are apt to have upon his own Heart; he will readily diſcover the moſt accompliſhed Orator. And it is in this View, as an Orator, that the Preacher is chiefly conſidered in the following Diſcourſe.

THE mention of this puts me in mind to obſerve to the Reader, that the Treatiſe now offered him may be of conſiderable uſe, notwithſtanding the worthy Performances of ſome eminent Divines heretofore publiſhed upon the ſame Subject, our Author having treated it in a manner very different from theirs. Biſhop WILKINS ſeems to have conſider'd a Sermon as a Piece of Mechaniſm, and has framed his Rules accordingly. And tho', I think, he was one of the firſt who introduced into the Stile of the Pulpit that natural and

flowing Simplicity, which it has yet retained: yet, I know not how it has come to paſs, he has in his *Preacher* uſed a Stile ſo dry, that, I imagine, it will hardly be reliſhed, or much read in the preſent Age. Dr. EDWARDS is chiefly taken up in teaching his Preacher how to inſtruct his Hearers in the great Truths and Myſteries of Religion, and in the juſt Limits, Extent, and Compaſs of every Duty; how to rectify their falſe Notions, and to addreſs himſelf to them on every occaſion in the diſcreeteſt manner. And where he touches upon Subjects that concern the Orator, he keeps, for the moſt part, ſo much in Generals, as to leave room enough for the more particular Directions of this Book. If any thing be thought to make this Work unneceſſary and uſeleſs, it will be, I believe, the Treatiſe of *Chriſtian Eloquence in Theory and Practice*, which Mr. D'OYLEY has given the *Engliſh* Reader from the *French* Original of Monſieur DE FENELON, Archbiſhop of *Cambray*. This admirable Writer is, as LONGINUS, a juſt Example of that Eloquence which he teaches; but it will be eaſily obſerved, that his Treatiſe is chiefly calculated for Preachers of the moſt elevated Genius, ſuch as aim at the Perfection, and intend to diſpute the Prize of Eloquence. Our Author has not work'd up his Idea and Rules of Eloquence ſo high; and Men of more moderate Genius's, whom Nature has deſign'd for a middle way of Writing, of which ſort, I preſume, the greater part of Preachers,

Preachers, are in all Places; will neither find them unfit for their uſe, nor be diſcouraged from purſuing, in utter deſpair of coming up to them: but, by the help of them, may become Orators reaſonably well accompliſhed, and ſatisfy the Expectation of the Publick. I cannot but add, that the Reader may expect in this Writing as high a degree of Chriſtian Piety, as in any I have yet ſeen in our Language upon the Subject. So, beſides teaching the divine Orator the Rules and Precepts of true Eloquence, it may alſo help to inſpire into his Mind, and to infuſe into all his Diſcourſes, the Spirit of true Piety; without which the fineſt Compoſitions in the World will be ineffectual to attain their End, and to reach the Heart.

I THINK myſelf bound to obſerve, that this Treatiſe, altho' written ſeveral Years ago, yet being order'd by the Author to be delivered to the Preſs after his deceaſe, may well be conſider'd as containing his laſt Thoughts about Religion: And, in truth, I had frequent occaſions to obſerve, during his laſt Sickneſs, the ſame elevated Piety towards GOD, and Faith in our Lord JESUS CHRIST the Saviour of the World, which appears almoſt every where in this Work. I take notice of this to aſſure, if that be needful, thoſe Gentlemen of irreligious Principles, into whoſe Hands it may chance to fall, that he continued to the laſt in the ſame religious Sentiments which he always profeſs'd, and died juſt the Man that he lived.

I HAVE now only to profeſs (and I do it in great Earneſt) that I am far from having any thought of writing this Treatiſe into Credit, or recommending it to the World. I am not to be told, that I am too obſcure and inconſiderable for that: and the Abilities of the Author are too well known and acknowledged in the World, that it ſhould ſtand in need of being recommended by any hand. It was my firſt Intention only to diſcharge the Office of a Publiſher, which he was pleaſed to commit to me, and to advertiſe the Reader of one or two things which 'tis thought requiſite he ſhould know. If I have done more, and have adventured to become, in ſome ſort, an Advocate as well for him as the Work, it was from a Suſpicion, that as ſome of his former Writings have found their Cavillers, ſo this would hardly be without them; and as he himſelf, when living, was not only envied and maligned (which I wonder not at) by the whole Tribe of Libertines, but alſo (which is indeed amazing) ſpoken of with too little Reſpect by ſome few others, who were no Enemies to Religion and Virtue; ſo ſomething of that Spirit might poſſibly yet remain, and follow him beyond the Grave. And if a little Indignation I have conceived at this, has led me inſenſibly to ſay more than was either neceſſary in itſelf, or in me wiſe and decent; the ingenuous Reader, who is not ignorant that the Impulſes of Gratitude and Friendſhip are not eaſy to be reſiſted, will, I hope, readily excuſe it.

*Nayland*, Aug. 30. 1731.

JOHN WHITE.

# THE Accompliſhed Preacher: OR, AN ESSAY UPON DIVINE ELOQUENCE.

## SECTION I.

SO great is the Importance of *Divine Eloquence*, that whoever in any degree ſhall cultivate and improve it, and lay down Rules, how the Undertakers of ſo high a Province may more effectually diſcharge their Duty, on which

the Happineſs of their Auditors, as well as their own, ſo much depends; muſt be allowed to deſerve well of Mankind, by promoting their higheſt Concerns, and moſt valuable Intereſts. In this View I have penn'd the following Pages, that, as far as I am capable, I may be uſeful at leaſt to Younger Preachers, by explaining the genuine Eloquence of a Chriſtian Orator, and ſetting before them the various Deviations from it; that they may avoid thoſe Defects and Errors, which debaſe the Dignity of their ſacred Function, diſhonour the Pulpit, and render their Diſcourſes, if not inſignificant and contemptible, at leaſt leſs prevalent and ſucceſsful.

THE eſſential Properties of *Divine Eloquence* will appear evident, if we conſider what Nature and Art are obliged to contribute to its Conſtitution.

THE greateſt Maſters of Eloquence, notwithſtanding they reckon it in the Number of the Arts, and lay down numerous Precepts for the attaining of it, will eaſily allow that Nature muſt contribute three Things, without which the moſt conſtant Application, and moſt exact Rules, will be ineffectual; I mean, an inbred Genius, a proper Heat and Vivacity of Temper, and a competent Volubility of Speech; to which may be added, a ſufficient Aſſurance, or Preſence of Mind. The native Genius or Diſpo-

Diſpoſition required, is the Gift of Heaven, beſtowed on ſome in their happy Complexion; conſiſting in a generous Elevation of the Mind, that keeps itſelf above the level of vulgar and mean Conceptions. It ſuppoſes an Underſtanding clear, piercing, and comprehenſive, an active Imagination, and capacious of all ſorts of Images; beſides a tenacious Memory, a fertile Invention, an unwearied Power of Thinking, and a ſevere Judgment to conduct all theſe, and direct their Operations to their right End: Faculties ſo extraordinary, after the Bleſſings of Religion and Vertue, are the moſt valuable Perfections, that adorn the Mind, and ſuch as few of Mankind are Poſſeſſors of; and thoſe Perſons, in whom they are found, accompanied with ſuitable Induſtry and artificial Improvements, become the Wonder and Ornaments of their Generation. A certain degree of theſe Endowments, is ſo neceſſary to all Kinds of Eloquence, that ſome have imagined that nothing elſe is required: Hence they aſſert, a Man is born, not made an Orator; that Eloquence is not the Effect and Acquiſition of Art, but the Gift of Nature, and therefore deſpiſe the Formality of Rules and Directions about it; and their Opinion is thus far true, that without a native Temper turned for it, it is as much in vain to ſtudy this Art, as to apply one's

ſelf to the Attainment of Muſick, without an Ear to diſtinguiſh Sounds.

THOSE, who believe that humane Minds are in themſelves equal, and that all the wonderful Variety of Excellence, and different Degrees of Perfection which appear in the Individuals of Mankind, ariſe from the different Temper of the Humours, and the various Formation of the Organs of the Body, which therefore ſupply the Mind with different Inſtruments for its Operations, will be ready to embrace a mechanical Explanation of the Variety of our natural Faculties; and then, the Genius adapted to Eloquence, will be allowed to reſult from a certain regular Diſpoſition and Structure of the Brain, from generous and exalted Ferments: And more immediately, from the Fineneſs, Activity, and Abundance of the Animal Spirits, which make their reciprocal Flights with greater Expedition, and ſtore the Brain with plenty of brighter and more durable Ideas, than are found among the generality of Men.

OTHERS account for this ſurprizing Diſparity of Intellectual Perfections in Mankind, by aſſerting, that humane Minds, without regard to the Body, are in themſelves of very different Faculties: For how can we, ſay they, conceive, that hereafter one Saint ſhall differ from another in Glory, as the ſacred Writings aſſure us they ſhall,

if

if the Minds of ſome are not more comprehenſive of Knowledge, Love, and Joy, than thoſe of others? For ſince all will be perfectly happy, whence can proceed their Inequality of Happineſs, but from their unequal Capacity? But whether the one or the other, or both, are the Cauſe; it is manifeſt, the Difference of native Excellence is ſo great, that perhaps Men of ſuperior Rank differ from the loweſt, as much as the inferior Order of Angels differs from them; by which means, a beautiful Connexion and Subordination of Intelligent Beings is preſerved.

And hence may be collected one great Reaſon, why no more *excellent Preachers* are found among the great Numbers who take upon them that ſacred Province; and that ſo ſmall a Part prove eminent in this, when few, comparatively, miſcarry in other Profeſſions: For, how many are admitted to be Teachers of Divine Myſteries, without the neceſſary Qualification abovementioned; ſo that either they are diſcouraged from Study to improve themſelves, by the Difficulties they meet, and the little Progreſs they make; or, if they perſeyere in their Induſtry, are yet incapable of thoſe Attainments, that ſhould make them fit for ſo high an Imployment.

IT is ſo difficult a thing to treat of the Attributes of God, and explain the Doctrines of the Chriſtian Religion, as the Majeſty and Importance of the Subjects require; ſo hard it is to teach the Ignorant what they have no Inclination to learn, and to perſwade the Immoral to a Courſe of Life, which is their extream Averſion: It requires ſo much Addreſs and Knowledge, ſuch moving Oratory, and unwearied Labour to inſtruct, convince, perſwade, terrify and comfort, as the various Neceſſities of the Audience demand; that it is nó wonder the inſpired Writer cries out, *Who is ſufficient for theſe Things?* If it be ſo difficult to inform the Willing in the Divine Myſteries, which concern their eternal Happineſs, by reaſon of the Height of the Subject, and the Weakneſs of the Learner's Faculties; and if well diſpoſed Perſons themſelves are ſo hardly won to reſiſt Temptations, where their worldly Intereſt is greatly concerned, what Art, what Eloquence is ſufficient to diſpoſſeſs the Atheiſt of his impious Principles; to aſtoniſh and affright the obdurate Libertine, and confound the petulant and unreaſonable Scoffer? What Tongue muſt it be, to awaken the Dead; what Language to ſtop the deſperate Criminal in his furious Career? What an Orator is demanded to diſcloſe the Hypocrite to himſelf, to wreſt from the Preſumptuous,

ſumptuous his Hopes, and give them to the Penitent; to raiſe one to the Joys of Heaven, and humble the other to the Duſt? Is it an eaſy Task to determine the Unſtable, and carry him on to a confirmed and victorious degree of Piety? Will a vulgar Capacity, a low Genius, and mean Endowments, be effectual to diſarm the Revengeful, and reſtrain the Intemperate, to extinguiſh the Flames of the Unclean, and perſwade the Covetous to part with his Poſſeſſions? A Work of ſuch a Nature, ſuch Dignity and ſuch Conſequence, ſeems to require the Faculties of a Celeſtial, Intelligent Being; as ſuperior to the Abilities of a mortal Orator. And if *Preachers* of a phlegmatic and ſpiritleſs Complexion, a dry Invention, and a dark confuſed Underſtanding, were conſcious of the Difficulty of their Task, and the terrible Danger of miſcarrying, they would ſtand ſtill and tremble at the Proſpect of a Province ſo unequal to their Strength. Whence it will appear reaſonable, that the moſt eminent Wits, the fineſt Spirits, and Men of the moſt comprehenſive and elevated Parts, ſhould be appropriated to a Buſineſs of ſuch Conſequence; and even theſe too, will fall ſhort of performing what their ſacred Function demands.

THERE is alſo preſuppoſed on Nature's Part, a lively pathetic Temper, and a due Fervency of Spirit; without which, no Man will ever attain the Art of *Perſwading*: If this be wanting, there can be no Management of Reproofs, Invectives, Exaggerations, Exhortations, or any other Part of Divine Oratory, with ſucceſs. St. PETER and St. PAUL, one the great Teacher of the *Gentiles*, and the other of the *Jews*, were of all the reſt the moſt zealous and ardent Apoſtles: And MOSES, it is probable, for want of this warm Complexion, was incapable of becoming an Orator. DEMOSTHENES and CICERO, that, the moſt accompliſhed Maſter of the *Attick*, this of the *Roman* Eloquence, ſhew this vehement and earneſt Temper, in the Impetuoſity of their Stile, that like a rapid Torrent, or a ruſhing Tempeſt, carries all things before it. They are not indeed always thus ardent, but they are always ſo in Caſes of great Conſequence, and when they deſign to raiſe any ſtrong Emotion in the Mind. Is it a wonder, if under a drowſy Preacher the Audience ſhould fall aſleep? If the Inſtructer appears cold and unconcerned, it is certain the Hearers will paſs their Time in great Tranquillity. There is a generous Heat in all great Spirits formed for Eloquence, that, while they perſwade, communicates itſelf to the Audience, ſets them

them on Fire, and ſubdues all Things in its way.

It is true, the tender Affections of Pity and Love are moved by more quiet and gentle Strains, but theſe likewiſe require a lively Temper and Deportment in the Preacher, as well as the other more violent Perturbations. A Man may explain a Text, give the various Lections, cite the Original, and the Opinion of learned Commentators; he may make good Catechetical, Doctrinal, and Caſuiſtical Diſcourſes, which are both uſeful and neceſſary, without any Emotion or mighty Concern; and indeed, it would be ridiculous to uſe any great Paſſion ſo unſeaſonably: But then it muſt be obſerved, that theſe are Theological Lectures rather than Sermons; or, if they are Sermons, they are the Work of a Teacher, not an Orator, whoſe Buſineſs is to perſwade, as that of the other is to inſtruct. It is true, indeed, a Man may ſucceed in ſimple Deſcription, and perhaps in ſome other Parts of Oratory, without this fervour of Temper; but without it how ſhall he be able to amplify, exaggerate, expoſtulate and inveigh; to inſinuate, terrify, encourage and perſwade; to vary his Expreſſion, repeat his Intreaties, and not give over, till having touch'd the Hearts, and got within the Breaſts of his Hearers, he triumphs over their Paſſions, and leaves

them determined to follow his divine Counſel.

To the making of an Orator, Nature muſt likewiſe ſupply a competent Volubility of Speech; for ſome have ſo great a Slowneſs and Difficulty in ſpeaking, that makes them incapable of the Art of Eloquence; which ariſes either from the Sterility of their Invention, or the Confuſion and Obſcurity of their Ideas, or their diſuſe to expreſs their Minds on certain Subjects: But ſometimes it proceeds from the Imperfection of thoſe Organs that ſerve for Speaking; when either the Nerves of the Tongue are too ſmall, or obſtructed, whence the Spirits cannot flow into that Part in a ſufficient number, and perform their reciprocal Motions with due ſwiftneſs; or when the Muſcles are too large or coarſe, and wrought with Fibres too ſtubborn, or not enough flexible, or otherwiſe defective; and then, this difficulty of Speech, or Heſitation, may be the Imperfection of an excellent Perſon; and the Fountain of the Brain may be clear and full, when the Streams that flow from it, for want of free Paſſages, are ſlow and troubled: And as this Heſitation, or Uneaſineſs of Speech, is ſometimes obſerved in Men of great Wiſdom, and Underſtandings richly ſtored; ſo facility of Speaking is often found in the Ignorant and Empty, who always overflow

with Vanity, and perſecute the Hearers with endleſs Impertinence; whoſe reſtleſs Tongues are always betraying the Poverty and Shallowneſs of their Thoughts; and, as the Hearers are differently diſpoſed, are the conſtant Grievance or Diverſion of the Company. It is certain that neither of theſe can ſucceed in the Pulpit: The laſt is ridiculous and unſufferable; and the firſt unprofitable, unleſs to a few judicious Hearers. But when the Tongue is active and fluent to expreſs what a Mind well ſtocked with Divine Ideas is ready to dictate, what an Harveſt may we expect from ſuch a Flood of Divine Eloquence?

THE laſt Thing I mentioned, that Nature muſt contribute, is a ſufficient Aſſurance and Preſence of Mind. Some few unhappy Perſons have from their Birth ſuch a baſhful Fear, that they are never able to acquit themſelves with a Firmneſs and Courage becoming their ſacred Function. This Imperfection is ſo far from the Vertue of Modeſty, as it is often miſcalled, that it is a Weakneſs and Imperfection in their very Complexion; whoſe Spirits are defective in reſpect of Vigour or Number, and, like theirs who are obnoxious to hyſterical or hypochondriacal Diſorders, ſo tender and ſo eaſily diſperſed, that any ſtrong Impreſſion on the Imagination, drives them into the utmoſt Irregularity and Confuſion.

An exceſſive Diſtruſt, is an Enemy to all great and honourable Undertakings: It is the bold, warm, and ſprightly Temper, that puſhes Men on to brave Attempts; and ſuch a Modeſty as introduces immoderate Diffidence and Timidity, no more becomes an Orator in the Pulpit, than a General of an Army in the Field.

EVERY *Preacher* ought to have an awful Concern upon him, ariſing from the Weight and Importance of his Subject; and this is extreamly neceſſary to reſtrain the Exceſs of the more active Paſſions: But then ſuch a decent Compoſure and ſuitable Reverence is very conſiſtent with a competent Aſſurance. Some Men, beſides an happy Mixture of Gravity, Serioufneſs, and Vivacity in their Looks, have ſuch a becoming Preſence of Mind from their native Temper, as enables them to range and maintain their Thoughts in good order, and to ſpeak with ſo much Eaſe and Freedom, that it adds great Beauty and Life to their Diſcourſes. It is not poſſible that a very timorous and baſhful Perſon, ſhould ſpeak with ſuch a commanding Air and perſwaſive Force, as thoſe that are endowed with a firmneſs of Mind, and a decent Confidence; for all things in one, will ſeem ſtudied, artificial and affected; and in the other, all will appear familiar and natural, and therefore will be much more ſucceſsful.

ſucceſsful. This Weakneſs in ſome is in a lower meaſure, and may be overcome by Uſe and Cuſtom, which by degrees wears off the exceſſive Fear of any formidable and awful Objects; but in others, tho' few, it is ſo prevalent, that no Reaſon, no Uſe, no Cuſtom is ever able to ſubdue it: But all that are capable, ſhould ſtrive to gain a competent Aſſurance, leſt for fear of falling into Diſorder and Confuſion, they ſhould be forced for ever to read their Compoſures; which, how inconſiſtent with Divine Eloquence, will be ſeen afterwards.

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## SECT. II.

HAVING enumerated the Endowments that Nature confers, to make an eloquent Preacher, I come now to the *Rules of Art*, which cultivate and improve his inbred Faculty; and theſe relate to the Subject, or the Method, or the Stile of his Diſcourſes, as likewiſe to the Action, or Pronunciation.

THE Goodneſs of Means being nothing elſe but their Uſefulneſs, that is, their Aptitude to acquire their End; and the End of a Divine Orator being to inſtruct his Auditors in the Inſtitution and Doctrines of the Chriſtian Religion, and perſwade them

to

to the conſtant Practice of Vertue here, in order to an happy Immortality hereafter; thoſe Subjects ſhould be choſen, that are moſt efficacious for theſe Purpoſes: And ſince among divine Arguments, ſome are more ſuitable and conducive to the End of the Orator, and more promote the Knowledge and Happineſs of the People, than others; thoſe ſhould be chiefly inſiſted on, and others more rarely: Practical Subjects are therefore to be preferred to ſpeculative; and the neceſſary and eſſential, to leſs neceſſary, and leſs important Doctrines. The Proof of the Divine Authority of the Scriptures, Diſcourſes on the Attributes of God, and the ſeveral Duties that reſult from our Relations to him; the plain and ſolid Explication of Chriſtian Belief, and ſincere Repentance, which conſtitute the ſpiritual Birth, or new Nature ſpoken of in the Scriptures, as the neceſſary Condition of future Happineſs; the Subverſion of the Hypocrite's Hopes, and the awakening of ſecure and thoughtleſs Offenders, by diſcovering to them their Danger, and the Terms on which their Safety depends; as likewiſe Sermons on Humility, Charity, and an heavenly Temper of Mind, in oppoſition to Pride, Hatred of our Neighbour, and worldly Inclinations, are the chief Buſineſs of a Preacher.

THESE Things will employ the Faculties of the moſt divine and excellent Spirits, that the whole compaſs of Mankind affords: Here the ſublimeſt Genius will always meet with new, and often inacceſſible Heights, and the acuteſt Judgments complain for want of greater Penetration; here the moſt refined Wits may employ and delight themſelves, in variety of Objects worthy their Contemplation, and always agreeable. Here the Preacher may put his Imagination to its utmoſt ſtretch, and exhauſt all the Treaſures of his Oratory, and yet find his Abilities unequal to the Majeſty and Greatneſs of the Subject.

THERE are ſome, who either from a diſreliſh of Spiritual Arguments, or fear leaſt the cloſe managing of ſuch Weapons might wound themſelves, and become as uneaſy to their own, as to the Conſciences of the Hearers, or from ſome Caprice or other, ſeldom meddle with theſe Divine Themes; and when they do, it is ſo poorly, and with ſo little Skill, that it had been, perhaps, as well they had never touched them. They look upon theſe to be Common-Places, and ſtale Topicks, that the Chriſtian World has been told of theſe Seventeen hundred Years; and as to a terrible Day of Account, and everlaſting Sufferings in a Life to come, they think it is now time to have done frighting People with them:

them: This is too grave and tragical a Buſineſs for a civil and well-bred Preacher to undertake; who imagines he can diſplay his Parts, and flouriſh better on more agreeable Subjects. Let him undertake to commend Vertue in general, or ſhew the temporal Inconveniencies of diſſolute Manners, how bright and delicate are the Metaphors? how ſonorous and elegant the Expreſſions? and how melodious the Periods? Theſe are Subjects that will bear Rhetorick; here a Man has opportunity to do Wonders, and ſhew all the Power and Pomp of Eloquence; and SENECA, ANTONINE, and EPICTETUS, are of great uſe to furniſh out Beauties for a Chriſtian Sermon. It is not at all ſtrange, that where ſuch Subjects are chiefly inſiſted on, the common People are generally not only ignorant of the Doctrines of Chriſtianity, but very vicious. For how ſhould their Hearts be much bettered by a Panegyrick on Vertue in general, which hovers at ſuch a diſtance that it never diſturbs their Security, or diſquiets them with a Senſe of their Guilt and Danger.

NOR is it enough to chuſe a Practical Subject; for when that is done, Care muſt be taken that the Conduct be ſuitable to the Choice. For as ſome Men of a Diſpoſition altogether heavenly and divine, give ſuch a ſpiritual turn of Thought to all things they

they treat about, that they make every thing uſeful and ſubſervient to the great Ends of Religion; ſo on the other hand, ſome are ſo void of inward Piety, or ſo unskilful at leaſt, that they turn the moſt practical Subjects into an empty Sound of Words, or into vain and unneceſſary Diſputes; ſo that the Text, that at firſt Hearing ſtartled the Sinner, grows feeble, and becomes an edgeleſs and inoffenſive Weapon in their Hands. The Criminal thinks his Fears were ill-grounded, and recovers his lethargick Security.

Now, if Practical Subjects claim the Preference, and are to be ordinarily choſen; it will follow, that the Speculative, whether Philological, Philoſophical, or Controverſial, are more rarely to be handled. As to Philological, doubtleſs the Knowledge of the *Jewiſh* Cuſtoms, as well as thoſe of other Nations, and of many particular Facts, which have a conſiderable Influence on any Doctrine or Duty of Religion, is very neceſſary for a Divine Orator, and may be uſed to great advantage in the Pulpit: And theſe uſeful Parts of Philology are not here cenſured. But there are others that have little Relation to the Belief or Practice of a Chriſtian; which only ſhew what Acuteneſs and Penetration the Orator is maſter of, and how unprofitably he has employ'd it. If the Value of Knowledge

is to be meaſured by its Uſefulneſs, and that of a Preacher by its tendency to confirm Divine Belief, and perſwade Men to a pious Life; then many curious Matters in this, as well as in other ſorts of Learning, may be ſafely omitted, to make room for others of greater Importance. For, 'tis poſſible, a Preacher may inſtruct his Auditors very well, and make them underſtanding, as well as pious Chriſtians, tho' he never teaches them to unriddle the Difficulties about MELCHISEDEC.

NOR is there greater need, upon every occaſion, to run into Philoſophical Eſſays; to fall upon explaining the Appearances of Nature, or teaching Metaphyſicks. For what if a Man had ever ſo great Skill and Sagacity in things of this nature, and all the Heights and Depths of Philoſophy were in his reach; can he believe that the People alſo may be raiſed to ſuch a degree of Science, as to comprehend all his Ideas, imbibe his ſcholaſtick Notions, and improve in Piety by ſuch thin and airy Nouriſhment?

IF theſe curious Subjects were ever ſo plain to the Preacher, and he were able to make them as eaſy and intelligible to the meaneſt Capacities; yet why ſhould he employ ſo much of his Time and Pains in explaining them, which ſhould rather be employ'd to alarm a ſecure and careleſs People,

People, and bring them to Repentance; when he ſhould be ſtriving with obſtinate Criminals, and turning them from their deſperate Reſolution of deſtroying themſelves for ever? How ill are thoſe Diſcourſes ſuited to the End of a Preacher of Chriſtian Religion?

And, for the like Reaſons, controverſial Subjects are commonly as improper for a popular Audience. For the common People have not Penetration and Capacity enough to reach theſe Matters, and the Preacher's Pains may be employ'd upon more profitable Subjects.

These Reaſons, I confeſs, are not ſufficient for utterly excluding thoſe kind of Subjects from the Pulpit. For Sermons are now in moſt Places ſo frequent, that it would be unjuſt to charge a Preacher with neglecting the Salvation of his Hearers, if he ſhall now and then drop the Subjects which more immediately concern, and have a directer Influence upon it, to take up philoſophical and controverſial ones; for which Conduct, on many Occaſions, there may be good reaſon. It may happen, at Seaſons, that ſome Controverſies may be more neceſſary to be handled than Matters of Practice; as when a notorious Error ſpreads its Contagion among the People, or when they lie under ſtrong Temptations to change their Religion.

Who can doubt but it may be very proper at this Time for a Preacher in many Places to undertake the Confutation of the *Arian* Hereſy, as it was to expoſe Popery in a late Reign; nay, to combat any Principle of a deſtructive tendency, which he has reaſon to believe his Audience, or any few of them, have entertained. And if he wreſt it out of the Mind, tho' but of one Perſon, we are not to reckon his Labour miſemployed, or his Miniſtry unprofitable. And if in the Conduct of ſuch a Controverſy, he ſhall be forced to ſay many Things which are above the Comprehenſion of vulgar Hearers, and unintelligible to the greater Part of his Audience, he is nevertheleſs to be excuſed. A Divine Orator, as the late excellent * Archbiſhop TILLOTSON well obſerved, by way of Apology for his own Practice on a like Occaſion, is *a Debter to the Wiſe as well as the Unwiſe.* And if theſe are unable at ſome Times to reach his Meaning, and to receive his Inſtructions, they ought to be contented, and to wait with Patience till it be their turn to have ſuch Doctrines as are better ſuited to their Capacities and Wants, explained to, and inforced upon them, and to be fed with Food more convenient for them.

* *Vol.* XII. p. 143.

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NEVERTHELESS, generally ſpeaking, it will not be needful, and therefore not adviſeable, that the Preacher ſhould ſearch to the bottom, every Controverſy he undertakes, and entertain his Auditors, for example, with numerous Quotations from antient Authors, and the Authority of the Writings out of which they are taken; or with all the Niceties of Criticiſm, and Subtleties of Reaſoning, whereof the Point in diſpute is capable. For not only the common Hearers are unqualified to judge of Criticiſms and Quotations, to apprehend refined Diſtinctions, and to diſcern the Connexion of a long Series of Deductions and Concluſions, but the Learned and Judicious will find it difficult to weigh and examine them, as they are delivered in a tranſient manner from the Pulpit. But a Man of Genius, who thoroughly comprehends his Subject, will know how to chooſe out of the whole Heap that lies before him, certain plain Notions, and to give them that force and clearneſs, which ſhall render them convincing and ſatisfactory to his Hearers, and leave in their Minds no Doubt concerning the Truth of the Doctrine he advances; tho' they may not perhaps be able to give a full Anſwer to all the Arguments wherewith ſubtle and diſputatious Men may perplex and entangle it. And this in moſt Caſes will be ſufficient. But

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if a Preacher be not conſcious of his Strength, and well aſſured of his Abilities to do this, in my Judgment, he had better let Controverſy alone, and leave that Province to be managed by abler Heads. And for this Caution there is the more Reaſon, becauſe it has been Matter of general Obſervation, that the moſt forward in Controverſy, the moſt confident and dogmatical Perſons, who affirm roundly, and determine as Maſters in all Diſputes, have generally the leaſt Knowledge and Skill about them.

IN the Management of Controverſies in the Pulpit, the Preacher, if his own Temper or his Charity do not ſufficiently ſecure him, ſhould watch over himſelf, and carefully avoid all Expreſſions of indecent Paſſion and Animoſity. Angry Reflections and bitter Invectives are of no uſe, but, on the contrary, very hurtful. I could never yet obſerve, but even thoſe Perſons, excepting a few wrathful Spirits, who were before as to the main Subſtance of the Controverſy, of the ſame Mind and way of Thinking with the Preacher, go away from Church, whenever they have been entertained there with ſuch kind of Oratory, grieved, aſhamed, and diſguſted. And as for others, I am ſure it is not a likely means to convince and reconcile them. When Men have entertained any Prejudices againſt

againſt the Truth, with what reluctancy do they receive it, if they receive it at all? And therefore how neceſſary is it, when any diſtaſteful Truth is to be utter'd, that it ſhould be recommended and made more palatable, by the Kindneſs and Charity of him who utters it; by which means it will more eaſily ſlide into the Mind, and operate there quite otherwiſe than it would do, if it were delivered in a ſowr and malignant manner.

UPON the whole Matter, although ſome general Directions may uſefully be given concerning the Subject-Matter of a *Sermon*, yet, after all, it muſt be left, in a great meaſure, to the Diſcretion of the Preacher; and he is not ſo likely to err in the Choice of his Subject, as in his manner of treating it.

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## SECT. III.

THE *Method* comes next to be conſidered, without which, tho' the Materials are well choſen, the Sermon will prove a deformed and miſhapen Piece, a crude and indigeſted Heap of Words. For it is Method that gives Diſtinction and Connexion, and ranges all the Parts in a juſt and

and regular Order; on which depends the Beauty and Strength of the Whole. As in Animals there is a Faculty, which hitherto the moſt ſagacious Wit has found too difficult to explain; that out of a confuſed Maſs of Chyle, by the help of different Ferments and various Strainers, concocts the Parts that are fit for Nouriſhment, and rejects the hurtful and unuſeful, and then further digeſts, exalts, and diſtributes what it has retained; appropriating to the Fleſh, the Brain, the Sinews, Membranes, and Bones, that only, and only in ſuch proportion as the due Oeconomy of Nature requires: So likewiſe the Underſtanding has eminently a Faculty to diſtinguiſh, and divide Things in themſelves conjoined; to range ſuitable Natures, and ſeparate the diſagreeing; and diſpoſe all in their proper Places. The Memory is a Treaſury of huddled Images; and the Invention brings home a promiſcuous multitude of Objects, whereof ſome are proper, others impertinent. This judicious Faculty, in forming a *Sermon*, ſhines through, and examines all, and, like a quickning Ferment, digeſts the good and profitable, and caſts off the dreggy and noxious Parts; and, when the good are ſufficiently refined, directs them all to thoſe Places, which the Symmetry and Juſtneſs, the Ornament and Stability of the Work demand: And when ſuch Diſtribution is defective,

defective, the Performance is feeble, irregular, and deformed. It is Method that raiſes a lively and beautiful Compoſure out of a Chaos of complicated and undiſtinguiſhed Materials; and, from a diſorderly Concourſe and dark Confuſion of Ideas, calls forth Light, Order, and Harmony. This aſſigns to every Part its proper Magnitude, Figure, and Situation, with ſo much Judgment, that all ſtand in need of one another, and each contributes Gracefulneſs and Strength to the Whole; where nothing is wanting, and nothing can be ſpared. A Method ſo exact, is chiefly required to the firſt Part of the Sermon, that is formed to inſtruct the Underſtanding; but the laſt, which is concerned with the Paſſions, is not confined to ſuch ſtrictneſs.

THREE Things are eſpecially neceſſary to a juſt Method; "Diſtinction of the "Parts; Their mutual Dependance on one "another; and the Perſpicuity of the "whole Contexture." As for the firſt, no certain Knowledge or juſt Ideas can be acquired without it: Error and Ignorance uſually conceal themſelves in general and confuſed Diſcourſes; where many things of different Natures lie mixed together; and Good and Evil, Truth and Falſhood, are ſo complicated and involved, that unleſs the Orator ſeparates and divides the Maſs into Parts, it is almoſt impoſſible to know

the one from the other. This Separation is like the Reſolution that Chymiſts make of mixed Bodies, to diſcover the Nature of each Part that goes to their Conſtitution. The Parts of a Sermon being organical, their Order and Relation to each other ought to be clear and evident; that Truth may appear in its diſtinct Lineaments, and make a proper Image on the Minds of the Hearers.

As it is neceſſary that the Parts of a Sermon ſhould be diſtinct, to make it intelligible; ſo that Diſtinction makes it more eaſy to be remember'd; and therefore we find, that all ſorts of Auditors complain of that tedious and perplexed way of Preaching, that ſome Men affect: They can neither attend to, nor underſtand, nor retain a prolix Harangue, fitter to amuſe, than inſtruct the Audience. Some modern Preachers, are afraid that many different Heads would interrupt the Smoothneſs, and break the Harmony of their Stile. After a ſhort Preface to introduce the Diſcourſe, ſometimes only one, but moſt commonly two Propoſitions, will be deduced, and ſometimes they flow ſpontaneous from the Text; but if it falls out that they come with difficulty and reluctance, the Preacher will then only take an occaſion from the Text, of ſpeaking to a Propoſition or two of his own: And now a Flood of Eloquence runs

a long

a long time peaceful, and unruffled by any rub of *Firſt*, *Second*, and *Third*; or the leaſt Obſtacle that can trouble the Stream, or abate the Muſick of the flowing Periods. But other Preachers, who have long practiſed the contrary Way, find by experience, that the Diviſion of the Sermon into Parts becomes very advantageous to the Auditory, by giving them clearer Apprehenſions of the Diſcourſe, and fixing it better in their Memories. On the other hand, it muſt be confeſſed, that multiplied Diviſions and Subdiviſions, long Chains of Inferences, or numerous Propoſitions piled one upon another, by no means become a Divine Orator; who, as he ought not to be confuſed and involved, ſo he ought not to be ſtrictly logical, and over-conciſe in the Forms of his Sentences: His Sermon ought to have ſo many Parts, as will make it clear, and capable of being retained; not ſo many as will perplex and confound the Auditors.

THE ſecond Thing deſirable in Method, is, that the Parts have a mutual dependance on each other: As in the Body, the Anatomiſt frequently meets with minute, and almoſt imperceptible Veſſels, of different Natures and Uſes, lying ſo twiſted and entangled, that they are not to be diſtinguiſhed, but by following each to the larger and more diſcernable Trunks with which

they communicate. So likewiſe the Extremities of Truth are often found ſo cloſely complicated, and ſo intimately interwoven with Error and Falſhood, that they cannot be diſcovered, but by following them carefully to the great Fountains. There are ſo few certain Principles from whence, as their proper Sources, all our Knowledge is by juſt Deduction derived, which conſiſts for the greateſt part in Concluſions, ſome nearer, others more diſtant from the Spring-head; that to make any Aſſertion evident, it is neceſſary the Connexion and Subordination of one Concluſion to another be made appear, till we ariſe to thoſe Propoſitions, which are ſufficiently clear in themſelves, or at leaſt are allowed by thoſe we are ſpeaking to; for in this lies all the force of Conviction, and will beſt diſcover the Abilities of the Preacher.

IT is true, the dependance of one Propoſition upon another, will bring us by degrees to the firſt Article of Religion; even to the Being of a God, and the Nature of his Attributes. But, notwithſtanding this be true, it is not, however, to be expected, that in every Sermon, the Preacher ſhould demonſtrate theſe firſt Articles of his Creed; for theſe he has either proved before, or they are ſuppoſed to be granted by his Auditors, and are to ſerve as Principles for his following Concluſions.

To retain in the Mind a well-digeſted Scheme of Divinity, where the ſeveral Parts, duly united and mutually ſupporting each other, form an entire Image of Truth; as it is abſolutely neceſſary to a good Writer of Controverſy, ſo it is highly expedient for a Divine Orator; who will be thereby enabled readily to raiſe a beautiful Structure, and repreſent the Truth in its full force: For if he knows Theological Doctrines only in ſeparate Pieces, he will be apt, by mixing the ſound with the unwholſome, to propagate many Errors; he'll defend one Propoſition now, and at another time the contrary; and all his Notions will be crude and undigeſted.

And what Cauſe have we to lament the Miſcarriages of the Pulpit in this Particular; for ſometimes we meet with ſuch obſcure and incoherent Notions, ſuch weak and inconcluſive Reaſonings, and ſuch Confuſion and Irregularity in the Parts of what is called *a Sermon*; that the Wiſe depart ſorrowful, the Libertine diverted, and the poor People uninſtructed. Some Preachers, out of Negligence, or Inability, frame a Diſcourſe out of all the Places of Scripture, where any Word of the Text can be found, by the help of their Concordance, heaped and huddled together in a looſe and diſorderly manner, and cited to prove nothing but the Folly and Impertinence of the

the Preacher: And others hang together ſeveral Pieces borrowed from ſeveral Authors of a different Stile, and perhaps treating of different Subjects, with no pertinent Tranſitions, ſo oddly, as to form ſuch a Compoſure as becomes ridiculous to the Intelligent, and unprofitable to all.

ANOTHER thing demanded in Method, is Perſpicuity; which, as well as Diſtinction of Parts, is a great help to the Audience, both to underſtand and remember the Diſcourſe. Some Preachers have ſuch an unhappy Way of expreſſing themſelves, their Tranſitions are ſo abrupt, and their Periods ſo dark, irregular, and ill connected, that the Sermon is extremely obſcure, and the Truth delineated in ſuch weak and imperfect Lines, that the Audience receive but a very dim and languiſhing Repreſentation of it; when others, who have drawn a fair and juſt Idea of their Doctrine in their own Underſtanding, their Expreſſions and Method following the Regularity and Clearneſs of their Sentiments, form ſo lively and beautiful a Picture, that it penetrates the Mind, and makes its Impreſſion in deep and durable Characters, as ſome clear-headed Men have adequate and diſtinct Apprehenſions of Things in their own Minds, and retain all their various Images in great order, ſo they have a wonderful facility of making the ſame things plain and

and eaſy to others; and the Perſpicuity of their Method is ſuch, that whatever they treat of, they ſtill give the Evidence all poſſible advantage: Theſe are the Men that ſucceed well in the Pulpit; while others loſe their own, and the Auditors Time.

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## SECT. IV.

AS for *Application*, where the Orator is moſt concerned, and where he has a ſeaſonable Opportunity of exerting his whole Force, and employing his utmoſt Skill; it ought to be ſuch as is moſt adapted to the Ends of Perſwaſion, as the Doctrinal is to thoſe of Inſtruction. He muſt therefore manage it with ſerious and quickning Exhortations, with awakening and exciting Motives, and with impartial and compaſſionate Reproofs: He muſt uſe the moſt faithful Admonitions, the moſt importunate Expoſtulations, and the moſt proper and neceſſary Directions. Care muſt be taken, that the Heads in the Application be not over numerous, confuſed, or improper; but that, in their turn, Reproofs, Conſolations, Motives, Expoſtulations, and preſſing Exhortations; ſuch as are moſt pertinent and ſeaſonable, and moſt naturally

ly reſult from the Subject, be chiefly purſued. But tho' this Method may be commonly moſt deſirable, yet ſometimes the Preacher may ſee reaſon to alter it, and mix the Applicatory with the Doctrinal Part.

I am not ignorant that many condemn, and deride this antient Way of inſtructing the People by Doctrine and Application; which they look on as a rude, and ill-contrived Method, calculated for the heavy Ages, when Oratory, as well as the Reformation, was in its Infancy; when our Diction was coarſe, the Preacher's Stile unpoliſhed, and Wit and fine Periods unknown to the Pulpit. But ſince, in theſe elegant and polite Times, the Refinement of our Language, as well as the Improvements of Learning, are ſo great; and Eloquence flows down in ſuch pure and mighty Streams from the Pulpit, this obſolete manner of Preaching muſt be very unfaſhionable, if not ridiculous. Should a young Preacher be riſing to the Heights of Oratory, the Thoughts of ſuch diſagreeable Things, as Doctrine and Application, would damp his rhetorical Vigour, check his Flight, and bring him down in a Moment. It is unſufferable that ſuch a ſanguine Preacher, in the very prime and flower of his Age and Eloquence, ſhould be compelled to jog on with Men of Gravity and Experience,

Experience, in the old beaten Track of Preaching, and not be allowed to ſhine forth, and ſhow his polite Abilities and rhetorical Beauties. Nor are theſe the only Men who expoſe this Method; many wiſe and learned Divines lie under the ſame Prejudice: and it is not eaſy to give a Reaſon of ſuch a general Averſion, to a thing not only innocent, but very uſeful.

THEIR main Objection lies againſt the Applicatory Part; for as to the Doctrinal, the moſt elegant Preachers will declare for it, ſo you will not uſe that barbarous Term *Doctrine*, but ſay, 'tis a Propoſition, or a Particular drawn from the Text. The ſame Gentlemen likewiſe highly contend for the argumentative Part, provided the Reaſons ſlide in ſilently, without naming *Firſt*, *Second*, or *Third*; and then alſo they muſt be called only *the following Conſiderations*. So that ſetting aſide the difference of Words, the Controverſy remains only about the Application of the Doctrine, or Propoſition.

AND is it not ſurprizing, that among wiſe and ſober Men, this ſhould be any Subject of Debate? How many Advantages has this Part of a Sermon, which the others can by no means pretend to: Is it not the only one that has Perſwaſion for its End? and is not the Orator's Province to perſwade? Is it not almoſt the only Place where the pathetick Power of Eloquence, which in the Judgment of the moſt accompliſhed Maſters of that Art,

is the very Life and Spirit, that animates and informs the whole Diſcourſe, and makes it diſplay its Beauty, and exert its Force? Does it not give greater Vigour and Efficacy to the Truth, and bring the Inſtruction home, by enforcing it with vehemence, and urging and preſſing it upon the Mind? With what Succeſs does the Preacher here touch the Paſſions, and try at every Spring and Movement of the Heart, to enter in, and take Poſſeſſion of all its Strength? How does he quicken and alarm the Impenitent, amaze him with Threats, and attract him with Promiſes; ſhew him Slavery and Danger on one hand, and Eaſe and Safety on the other; and, to bring him to Repentance, purſue him with the moſt importunate Intreaties, and pierce his Breaſt with the ſharpeſt and moſt moving Expreſſions? He inveighs, upbraids, expoſtulates, exhorts, perſwades, and ſtorms the Soul with ſuch violence, that the ſtrong Man armed can no longer keep his Houſe in Peace, but is compelled to yield to ſuch irreſiſtible Aſſaults. This, indeed, has the ſame Effect as Conſideration and Meditation, to draw out the Vertue and Power of Truth, till it has its due Effect on the Mind. If the doctrinal Part has made it evident, this awakens the drowſy Criminal to obſerve it; if that has prepared a fit Medicine to cleanſe his Guilt, and heal his Diſeaſes, this prevails on his reluctant Mind to take it down; if that has ſtartled and affrighted the Libertine, this purſues the Vic-

Victory, and compleats the Triumph: If that convinces the Underſtanding, this works up the Will to a firm Reſolution of Obedience.

THIS Method is likewiſe more cloſe and particular than any other, and therefore more likely to make impreſſion on obdurate Offenders. A looſe and unpointed Sermon on Vertue or Vice in general, tho' the Stile be ever ſo elegant and correct, does little inſtruct and affect the People; who gaze and liſten to the fine Sayings, and wonder what all this Rhetorick means.

THESE quiet Declamations, which never agitate the Paſſions, will ſeldom touch the Conſcience, or diſturb the lurking and reigning Vices, that have had a long and peaceable Poſſeſſion. The Criminal is either unable, or unwilling to apply the Diſcourſe to himſelf, and make thoſe reaſonable Deductions from the Preacher's Doctrine, which, duly proſecuted, would cut him to the Heart, and produce the bitter, but wholſome Fruits of Sorrow and Repentance. Men are pleaſed to cheriſh and careſs their Crimes in their Boſoms, which have an Agreement with their depraved Inclinations, and are endeared to them by long familiarity; and therefore, inſtead of their own drawing any Conſequence from the Sermon, that ſhould condemn their forbidden Pleaſures, they are ready to excuſe and defend them, and to make all imaginable Shifts to divert the Blow. It is therefore

neceſſary to be more particular with theſe Men, and apply to them the Doctrines that have been proved, in the moſt awakening and prevailing manner. It is by this Application that the Preacher aſſaults the Heart, and in a more direct and moving way, addreſſes himſelf, as it were, to each ſingle Perſon; ſo that every Man is alarmed, and is ready to cry out, *I am the Man:* Here he collects his whole Strength, makes the moſt vigorous Efforts, and ſtrives, and contends in good earneſt for the Victory. Here he penetrates, and, in deſpite of all his Reſiſtance, breaks in upon the Offender, rifles his Breaſt, and diſcovers to him the Secrets of his Soul: He keeps his Eyes ſtedfaſt upon his Guilt, and ſets all his Iniquities in order before him: He makes him ſenſible of his Want and Miſery, and forces him with Aſtoniſhment to behold his Danger: He carries him to the Regions above; ſhews him the Glory and Triumphs of the Bleſſed; upbraids him with his Folly, and enrages him againſt himſelf, till he ſtands amazed at his Stupidity, in neglecting ſo great Salvation. He then takes the Advantage of the Seaſon, and gives not over, till he drives him to ſtrong Reſolutions of Amendment.

THIS, indeed, is a Work fit for an Orator; a Province that will diſcover his Skill, and muſt crown all his Labours. And, among other Grounds of the little Succeſs of Divines, this may be reckoned one of the chief; that they preach in too cold and general a manner;

and

and do not addreſs themſelves to the Paſſions, in the applicatory Part, with that warmth, that Importunity, and perſwaſive Eloquence, which becomes a Divine Orator.

I WOULD not here be underſtood, as if I thought this Method of Doctrine and Application, muſt be obſerved in all Subjects, at all Times, and in all Places: for ſometimes it may be neceſſary for the Preacher to uſe another; when the Subject is more ſpeculative, or controverſial, or when the Audience is compoſed, for the greateſt Part, of learned and wiſe Perſons. For the plain Method, that is beſt ſuited to practical Diſcourſes, before common Auditors, will not be proper for other Subjects in another Auditory; and perhaps, ſometimes, as was ſuggeſted before, it may be convenient to intermix the Application with the Doctrinal Subjects; tho', ordinarily, to manage them apart, ſeems the moſt proper and advantageous way. But thoſe Preachers are chiefly cenſured in this Diſcourſe, who either altogether omit this Method, or are ſo ſhort and negligent, that they uſe only a tranſient Reflection or two, by way of *Concluſion* (for *Application* is an odious Term, to an elegant modern Orator;) whence the People eaſily know the Sermon is ending, when the Reflections begin.

IF a Compariſon were made between the moſt eminent Preachers among the Diſſenters, and the moſt accompliſhed Divines of the Church, I would declare my Opinion, that in

in reſpect of their extenſive Knowledge, and variety of Learning; of their ſtrong, clear, and concluſive Reaſoning; the Purity and Propriety of their Words, and their correct and beautiful Diction, the laſt do exceed the firſt: But in the cloſe Application of his Doctrine, in his Skill and Addreſs to touch the Paſſions; to awaken, fire, and melt the Audience, in the Number and Vivacity of his pathetick Figures, and in purſuing with a vehement ardor his Exhortations and Expoſtulations, till he has fixed his Inſtructions in the Mind of the Hearer, the Diſſenter has the Advantage. And therefore, in my Judgment, if the Accompliſhments of theſe two were united in one Perſon, they would finiſh the Character of the moſt excellent Preacher.

## SECT. V.

I HAVE hitherto expreſſed my Sentiments on the Subject and Method of a well framed Sermon. I am now to conſider the *Stile*; which, to Order, Symmetry, and Structure, adds Complexion, Beauty, and Ornament. To this belongs the Choice of Words; which, in the Opinion of great Criticks, is the principal Part of Eloquence: the ranging and diſpoſition of them in harmonious Order; the various Forms of Expreſſion, and Figures of Speech, which adorn their proper Places,

Places, and give Life and Luſtre to the whole Compoſition. But it is not my Intention to write a Critick; chooſing to refer the Reader to thoſe Rules and Directions which have been delivered by the Maſters of Eloquence, about theſe Subjects; and contenting myſelf with declaring my Thoughts, what ought to be, among the different ſorts of Stile, the peculiar and diſtinguiſhing Stile of the Divine Orator.

THERE are two ſorts of Stile which may become an Orator, the *Sublime*, and the *Low*; and which of theſe two is to be choſen, muſt be determined by the Nature of the Subject: Now the Subject of a Preacher being, of all others, the moſt excellent and important, there is no doubt but he is obliged to uſe the Sublime. For what can require noble Sentiments, and lofty Expreſſion, if the ineffable Attributes of the Almighty, and the Wonders of his Providence; the aſtoniſhing Scheme of Man's Redemption, and the vaſt Concerns of Eternal Life, do not demand them? Legiſlators, it is true, promulge, and Judges explain their Laws, in a plain, familiar Stile; and in this manner our Moral Duties are expreſſed in the ſacred Scriptures, that they may appear to all clear and intelligible: But then, to preſs and urge, and effectually perſwade the impenitent Offender to obedience; to diſplay the infinite Goodneſs of God to attract, or draw forth his Terrors to awaken and affright him; to reproach him with his

his Ingratitude, to arraign his Wickedneſs, deſcribe his Danger, and exaggerate his Folly and Diſtraction, till he is wounded to the Heart, and cries out, *What muſt I do to be ſaved?* This will require the moſt elevated and ardent Stile.

AND tho', as ſaid before, the Scriptures, where the Precepts and Rules of Action are barely ſet down, are written in the low and familiar Stile; yet, in other Parts, where the Attributes of God, his Works, and Providence are deſcribed; and where his People are excited and urged to Submiſſion and Obedience; nothing is ſo ſeraphick and ſublime: as appears in many Places of ISAIAH, of the Book of JOB, of the *Pſalms*, and almoſt all the prophetick Parts. Such is indeed the Greatneſs, ſuch the Authority and Majeſty of our Religion; ſo awful, ſo unfathomable are the Myſteries it teaches; ſo exalted and refined the Duties it preſcribes; ſo great the Rewards and Encouragements, ſo dreadful and unſufferable the Penalties it annexes; that the moſt accompliſhed Preacher, may tremble to think of ſuch Depths and Heights. What fine Spirit, what comprehenſive Genius, has Thoughts or Expreſſions great and ſtrong enough, to diſcover the Charms of eternal Goodneſs, or repreſent the Terrors of incenſed Omnipotence? What Orator can form a tolerable Idea of the Glory of Heaven, deſcribe the Extaſies and Joys that flow from the beatifick Viſion, and the raviſhing Senſe of

of divine Love? What Stile is able to ſupport the Deſcription of a condemned Sinner, covered with Confuſion, and devoured with everlaſting Deſpair? Where is the Imagination, that can ſtretch itſelf to encompaſs Immenſity, and comprehend the Perfections of the Almighty? where the Orator that can ſearch the Abyſs of his Counſels, and ſet in view the Secrets of his Providence? Muſt not ſuch an Undertaker cry out with the Apoſtle, *Oh the height and depth*, &c.? What hardy Preacher will not ſtart at the Proſpect of ſuch frightful Precipices? ſhould he draw together all the Forces of his Mind, and call up all his Spirits into his Brain, till his Knees tremble, and his Body ſhakes with Convulſions, he will even then form but a feeble and obſcure Image of ſuch Things: the Greatneſs and Glory of the Idea, not yet half drawn, will confound his Imagination; and the Strains and Efforts of the Soul, may overturn and diſable his Faculties, but will never ſufficiently maſter the divine Objects. The Preachers, however, that aim at the Comprehenſion of their divine Themes, tho' they cannot reach the height of their Subject, will approach nearer to it than he that lies grovelling below, and is contented with the Duſt.

## SECT. VI.

THE *Amplifications* and *Deſcriptions*, which the Divine Orator, in the Courſe of his Preaching, will have ſome occaſion to uſe, come now to be conſidered. For tho' theſe two Heads are generally treated of by thoſe who write upon Eloquence, whom the Reader may conſult; and the greateſt part of what they have ſaid, will be found applicable to the Subject now in hand; yet it may not be improper in this Place, to add ſome Things which are more nearly related to, and do more peculiarly concern the Pulpit.

SINCE the Capacities of a wiſe and learned Audience, are often equal, and ſometimes, perhaps, ſuperior to the Preacher's; before ſuch Perſons, the Senſe and Diction are to be kept in more moderate Bounds. For, to judicious Hearers, a few proper, well choſen, and well placed Words, will ſufficiently ſignify the Preacher's Mind; and nothing more is demanded: However, in the Application, he may be allowed greater liberty. But before the common People, whoſe Capacities are narrow, and Memories weak, it is neceſſary to extend and amplify the Diction. Their Apprehenſions are not ſtrong enough to digeſt wiſe Doctrine, till conſiderably thin'd and diluted. Too much Senſe and Learning, preſs'd and pent up in a narrow compaſs, is, perhaps,

perhaps, more unprofitable than when it is too much diffuſed: Nor is it leſs neceſſary to uſe an extenſive Stile, that the People may retain what is ſaid. So much any Man knows, as he remembers: And therefore, if the Preacher deſigns to inſtruct his Hearers, he is obliged to uſe thoſe ways that will aſſiſt their Memories; and if a ſingle Propoſition, that paſſes tranſiently through the Imagination, will leave behind no Impreſſion; many repeated Strokes are required, to finiſh the Idea of Truth in the Mind; eſpecially when it is not only unaccuſtomed to immaterial Objects, and divine Conceptions, but extremely averſe to them. And ſince it would be nauſeous to the Judicious, and tedious alſo to others, to repeat very often the ſame Expreſſion; the Art of the Orator, is to form new Repreſentations of the ſame Doctrine; and addreſs it to the People in variety of ſhapes, and turns of Diction, that ſo it may dwell long enough in the Imagination, to produce its juſt Character.

THOUGH the People are not ſo wiſe and tractable as one could wiſh; yet, always to inculcate the ſame Thing, with the ſame Words, or at leaſt with little Alteration, is below their Faculties, and grows very uneaſy. If the Subject is of great importance, and nearly concerns eternal Life; as the Doctrines of Regeneration, divine Belief, Repentance, and Charity; it is, indeed, neceſſary to inſiſt often on theſe Points: But then, to facilitate the Peoples Attention, and to gratify their

Underſtandings, in order to ſo great an Advantage, as well as to try the Efficacy of different Ways, the Orator ought to uſe new Thoughts, new Methods, and various forms of Expreſſion; and the Neceſſity that is laid upon him, muſt excuſe his want of Variety. However, a wiſe Preacher will invent ſuch different ways of Addreſs, as will greatly remove the Offence of Repetition; and reconcile the Audience, to what they have often heard in other Terms. And I greatly fear, that theſe high and fundamental Points, are more ſeldom inſiſted on, becauſe, when the Preacher has made a Sermon or two on each Subject, having nothing new to offer, he is neither willing to preach the ſame again, nor ſo induſtrious as to form a new one, *i. e.* caſt the ſame Matter into a new Shape, give it new Ornaments, and a new Appearance.

THUS much for Amplification: I ſhall now offer a word or two concerning the *Deſcriptions*, which will ſometimes come in the way of the Preacher.

THE chief Danger that threatens Mankind, is, leſt the Pleaſures, Pomps, and Riches of the World, ſhould attract our Affections ſo powerfully, as to gain the preference in our Eſteem and Love, before the Happineſs of Heaven. Not that the World can ſhew ſuch Delights, Treaſures, and Glories, as, for their height and duration, can equal thoſe above; or can, in a regular Judgment, ſo much as ſtand in compariſon: But ſenſual and worldly Objects

Objects being preſent and near, ſtrike the Imagination with more force, than heavenly and divine, that are unſeen, and at a diſtance. For the Idea or Repreſentation of a leſs Good, that is bright and lively, will raiſe greater Love and Deſire, than the Idea of a Good infinitely greater, that is weak, obſcure, and confuſed. Now the Preacher ſhould ſupply this Diſadvantage, that ſpiritual Objects lie under by reaſon of their Diſtance. And whereas the People have but lame and languid Apprehenſions of divine Things, and therefore their Love and Eſteem is proportionably faint and feeble; and eaſily vanquiſhed, by the more powerful Attraction of preſent Enjoyments; he muſt draw the moſt lively Deſcriptions, and moſt engaging Images, of the Joys and Delights of Heaven, that Wit and Words can form; to balance, as much as in him lies, the Inequality between them, by reaſon of the Preſence of the one, and the Abſence of the other. For divine Things would not fail to touch the Mind more effectually, were this diſadvantage removed. Now the ſtrong and beautiful Repreſentations of the Orator, do in ſuch a meaſure produce this Good, that the Audience feels the force of thoſe Objects to be wonderful, and almoſt irreſiſtible, while the Preacher deſcribes them, in which, before, they felt but little Efficacy: For thoſe Images which the Orator makes, are ſo much fuller, clearer, and warmer than thoſe

thoſe they had before, that their Vertue muſt of neceſſity be much greater.

IT is alſo of like uſe to make ſuch expreſſive Deſcriptions of the Puniſhments attending a vicious Life; which, if rightly formed, cannot fail of aſtoniſhing the trembling Criminal, when the Certainty of them has been firſt proved. A Preacher endow'd with Capacity and Skill, will give ſuch a forceable and amazing Image of Wretches confounded with the Terrors of the Almighty; fill'd with Horror, and condemned to everlaſting Sufferings; and will ſhew the Offender his danger in ſo moving a manner; that he will think he feels the Torment begun, and the Fire already kindled in his Breaſt; till, amidſt his Fears, he is ready to cry out with the aſtoniſhed Jailor, *What ſhall I do to be ſaved?* Happy Preacher, that has this awakening force of Eloquence; happy the People, that have ſuch a Preacher to perſwade them!

## SECT. VII.

THE Preacher is concerned about the *Paſſions* and *Affections* of his Auditors; nay, his principal Buſineſs is to excite them. When he is treating of Doctrines purely ſpeculative, and is only obliged to convince the Underſtanding of the Truth or Falſhood of a Propoſition; it is enough to explain it, and give

give ſufficient Proofs to make it evident: But in practical Subjects, where ſomething is to be performed, and eſpecially if the Auditors are dull and obſtinate, the moſt eaſy and effectual way, is to attack them by their Affections. The firſt is the Province of a Philoſopher or Teacher; but the laſt is properly that of an Orator. I allow, the greateſt Strength and Force of an Orator lies in his Reaſons, as ARISTOTLE has well obſerved; and therefore, he ſhould be chiefly careful about them: But what I contend for, is, that when he has explained, and demonſtrated his Doctrines by convincing Arguments, it is neceſſary, in the Application, to change the ſedate, hiſtorical, or didactick Stile, and employ vigorous forms of Expreſſion; that he may force his Inſtruction from the Head to the Heart, and agitate the Paſſions in a due manner. The Proofs are, indeed, the chief Weapons of an Orator; and I only diſpute about the moſt ſucceſsful way of uſing them: And it ſeems evident from Reaſon and daily Experience, that when they are aſſiſted by the Preacher's own proper Zeal, and the warm and moving Figures of Speech, they penetrate much deeper. What Methods does a Father uſe to reduce a diſobedient Child, or a Maſter to amend a perverſe Servant? they may indeed give them calm and ſober Reaſons, to convince them of their Duty; but is this enough? Do they uſe no Paſſion, no Concern? Do they ſpeak in a weak Stile, and with the quiet

quiet Accent of a Philoſopher or Hiſtorian? Do they not put on the Appearance, at leaſt, of Anger, Pity, Grief, and Indignation? Do they not command, exhort, entreat, threaten, and expoſtulate, to bring them to Repentance and Submiſſion? In the ſame manner, it is neceſſary that Divine Orators ſhould deal with ſtubborn and untractable Offenders. When they have inſtructed their Underſtandings, and laid their Duty before them, they muſt change their Method of Addreſs; and as they muſt lay by their cool Diſpoſition, and put on a paſſionate and zealous Air; they muſt likewiſe raiſe their Voices, employ a more lively Accent and vehement Geſture: They muſt caſt their Expreſſions into the moſt awakening and penetrating Forms; and, to amplify their Subject, dwell longer on each Particular. They are to urge and preſs, and lie upon the Audience, with the moſt earneſt and ſerious Exhortations, and excite them by the moſt irreſiſtible Motives; wound them to the Heart by the ſharpeſt Reproofs, or heal them with the moſt powerful Conſolations. They muſt upbraid, commiſerate, terrify, and break in upon the Auditors with the utmoſt Violence; that, if poſſible, they may make them feel, and awaken them from their ſtupid Security.

IT is indeed grown a Doubt, with ſome, whether Preachers have any concern with the Paſſions; or, if they have, whether their own ſhould be firſt moved, in order to the moving thoſe of the Hearer. Some young Orators of the

the Pulpit, who are very deliberate in their choice of Words, and exactly Grammatical in every Sentence, which they adorn with the moſt ſelect Flowers of modern Rhetorick, will not endure this paſſionate and earneſt Concern in Preaching: they are afraid of any Fervour, leſt its Rudeneſs ſhould diſorder the Beauty of the Diction, and interrupt the Courſe of the flowing Periods; and therefore they dare not move their Hands from the Cuſhion, or their Eyes from the Book, leſt the Motion ſhould ruffle and break the Rhetorical Harmony; whence they deride the fervent and pathetical Elocution of others, that by their genuine Eloquence affect, and warm, and melt the Hearts of the Auditors.

OTHERS, of better Senſe, argue thus: When the ardor and vehemence of the Preacher's Voice and Geſture, excites the People's Paſſions, this is no more than a mere corporeal mechanical Motion, cauſed by the Violence of the outward Object, and therefore is not to be commended, as being altogether unprofitable. For, ſay they, if the Underſtanding be not ſufficiently informed, then the Affections of the People are moved they know not why; and if it be, thoſe Affections are either unneceſſary, or will follow of themſelves: Hence they diſtinguiſh the rational, from the popular Preachers, meaning by the firſt, thoſe that addreſs themſelves to the Underſtanding, and ply it with conſtant Reaſoning; and by the other, thoſe who deſign more to move the

Audience, and apply themſelves to the Paſſions by Strains of Rhetorick.

IT is indeed true, what theſe Gentlemen obſerve, that the Underſtanding muſt be prevailed upon, by convincing Reaſons, before it will determine the Will, to chuſe a good Life; and it is as true, that a Paſſion is not a Reaſon, nor does it as ſuch inform the Underſtanding. Yet, I believe, the following Conſiderations will make it appear, that the Paſſions properly moved, do as a neceſſary Condition, concur to, or at leaſt facilitate the Conviction of the Judgment. The Common People, as I have had frequent Occaſion to obſerve, are ſlow of Underſtanding, and unaccuſtomed to cloſe Argument, eſpecially about ſpiritual and divine Subjects; and therefore they are not capable of managing abſtracted Notions, and Scholaſtical Diſcourſes: and tho' the Reaſons are delivered in a plain Stile, and clear Method, yet it is but a ſmall Number, who are able to apply them to themſelves with any Advantage.

TO convince a Man, it is not enough to ſhew him a ſufficient Reaſon, otherwiſe the Preacher need only mount the Pulpit, and give the People one clear Demonſtration, and he would immediately ſend them away good Converts, and confirmed Chriſtians. The moſt cogent Arguments muſt be entertained in the Mind, contemplated ſeriouſly, urged, preſſed, and repeated, till their Vertue and Efficacy appears in their divine Effects; and be-

becauſe few Men can or will do this for themſelves, the Preacher ought to ſuſtain this Province, who can do it beſt and moſt impartially.

SOME object, that ſometimes Women, who are placed too far from the Preacher, to hear an entire Sentence, yet being much affected with his Vociferations, earneſt Looks, and vehement Geſture, frequently diſſolve in Tears, and hence they conclude, that this is an idle and ridiculous Way of Preaching, which moves the People after ſo mean and mechanical a manner: And theſe Gentlemen, I believe, are not ignorant, that Perſons of a tender and moveable Temper often weep at the acting of a Tragedy; and tho' they do not perfectly hear the Words, are a little touch'd by the paſſionate Aſpect, loud Exclamations, and expreſſive Behaviour of an excellent Actor, tho' they are well aſſured, there will no Miſchief or Bloodſhed happen upon this Occaſion: Con any thing be juſtly collected from either of theſe Inſtances, but that the Voice and Geſture of the Preacher, or the Actor, have a very great Power over the Paſſions? But if any will make this Inference, that a zealous and pathetick deportment in Preaching, is not to be uſed, who can help it? every Man will draw Concluſions according to his Abilities; but thoſe who believe that the Preacher, as an Orator, has nothing to do with the Paſſions, which ſhould be raiſed only by the Inſtruction of the Underſtanding, and by no means be directly

and immediately touched, might as well object againſt the pompous Ornaments of Divine Worſhip under the Law, and againſt the Muſick of Organs, and Singing-Men in Chriſtian Churches; for at leaſt the Organs cannot inform the Underſtanding, before the Paſſion is raiſed, whatever the Singing-Men may do.

SOME alledge, that divine Things are not the proper Objects of the Paſſions, inaſmuch as thoſe being incorporeal, there is no analogy between the one and the other; and therefore they look on the Motion and Inſtrument of the Affections, as an idle Whimſey and Enthuſiaſtick Deluſion. But it is not difficult to anſwer this Objection; for allowing theſe Perturbations are cauſed by the Motions and Rencounters of the fineſt and minuteſt Bodies, and are ſo far material, and do not bear an Agreement or Conformity to ſpritual and divine Ideas, and ſhould it be ſaid that therefore an incorporeal Mind cannot exerciſe its Operations about ſuch Objects, by the Mediation of corporeal Inſtruments; then it would likewiſe be impoſſible for it ſo much as to contemplate divine Things, or to have any Concern or Commerce with them: for whilſt the Mind is immerſed in Fleſh, it does not only want material Inſtruments, by whoſe Mediation it may exert its Paſſions, but it needs them alſo, for its intellectual Operation; for it cannot think but by the Motion, and various Diſpoſition of the Spirits,

rits, which are allowed to be material. But ſince a Man may, and ought to conceive and contemplate divine Objects by this imperfect way, till our Minds are diſengaged from theſe Priſons; we may, and ought alſo, to exerciſe our Paſſions about them.

WHOEVER conſiders the Nature of theſe Emotions, and the manner of their Production, will ſee that divine Objects muſt unavoidably excite them: for whether the Senſitive is a Faculty of the rational Soul, or is itſelf an inferiour one, diſtinct from it, yet the Union between them is ſo cloſe and intimate, and the Subordination ſo neceſſary, that the Actions of the Superiour, muſt needs move the Inferiour likewiſe; for if it be true, as Philoſophers and Phyſicians aſſert, that Perception and Imagination is performed in the Brain, by the Motion of refined animal Matter, and that a ſtrong Repreſentation of Good or Evil, cauſes ſo great an Impreſſion on the Spirits, that the Motion is continued downward from the Head to the inferior Parts, and that then the Paſſion is excited either by the Concuſſion of the whole Frame and Contexture of the Spirits, or by their irregular and violent ruſhing into the Heart, and the neighbouring Nerves, the Conſequence of which, are various Agitations and Diſorders in the Blood, interrupted and diſturbed in its Paſſage, and the ſeveral Changes in the external Parts. If this, I ſay, be the true Account of the Origin of Paſſions,

ſions, as it ſeems to be, and will, no doubt, be granted by the Objectors, who call them corporeal Motions; then how is it poſſible that the Mind can form a lively Conception of the greateſt Good, and the greateſt Evil, in a due manner; but the Impreſſion muſt be ſtrong enough to propagate the Motion ſo far as to produce a Paſſion.

MOREOVER, if the Paſſions, becauſe they are low and mechanical Motions, cannot be concerned with immaterial Objects, what muſt be ſaid of Sorrow for Sin; for Sorrow, doubtleſs is a Paſſion; and Sin, if it be ranked amongſt real Beings, will hardly be numbred amongſt thoſe that are corporeal. It is true, ſome Men have, out of their great Compaſſion, and extreme good Nature to Offenders, endeavoured to ſmooth the rugged way to Heaven, and to ſweeten the bitter Work of Repentance, ſo that the moſt delicate Conſtitution need not be affrighted at the Name. Some of theſe in the Church of *Rome* have, with great Civility, removed all Contrition, and its uneaſy Attendants out of the Way, and have ſubſtituted Attrition, ariſing from the fear of Puniſhment, without any Sorrow proceeding from a Senſe of Guilt, as ſufficient; yet theſe never gave any ſuch Reaſon for it, that the Paſſion of Grief could not be exerciſed about an Object that ſo much requires it; and tho' ſome others ſeem to have refined away, from the old coarſe doctrine of Repentance, all Indignation, Trouble, Sighs, and Tears,

Tears, and all the Sighs of extraordinary Sorrow, making it to conſiſt in paſſing over to the practice of Vertue, from a pure intellectual Reflection on the evil of Sin, or from the ſole attractive Force of an infinite Reward, which muſt not, however, be diſcovered to the Paſſions, for fear of putting them into Motion, that ſo Religion may appear entirely rational; yet I know not any that deny the poſſibility of grieving, and being troubled for Sin, as it is an Evil, and offenſive to God; but they only think it impertinent and unneceſſary; and if it be true, that the Paſſion of Sorrow may be exerted regularly, about an immaterial Object, as it needs muſt, if that of a true Penitent ſprings from the Conſideration of the heinous Nature of Guilt, as well as from the Fear of Puniſhment, then it will be eaſy to ſee, that the Paſſions, how mean and corporeal ſoever they are, may yet be employed about divine Things.

And if it were not ſo, it would be hard to know, what all the ſad Complaints of the Prophet David mean: What muſt we underſtand by his *going mourning all the Day long?* What ſignifies his *broken and contrite Heart*, his *watering his Couch with his Tears*? Are all his Groans and Sighs, and inward Pangs, only Enthuſiaſm, and fanatick Deluſion? Nor may this Paſſion only be excited, but that of Joy may be ſo likewiſe, or elſe theſe Texts have hitherto been greatly miſunderſtood, *Rejoice in the Lord alway, yea, and again I ſay, re-*

*rejoice: If any be merry, let him ſing Pſalms; ſhout for Joy, all ye that are upright in Heart*; and abundance of the like. And if thoſe Texts that command us to fear the Power and Juſtice of God, and thoſe that enjoin us to place our Hope and Confidence in him, do not reſpect our Paſſions, then Rewards and Puniſhments ſeem not annexed to the divine Laws, for the ſame Reaſon as they are to human; that is, to move us to Obedience, by working upon our Hopes and Fears.

I HAVE now anſwered the Objections brought againſt the pathetick Manner; but I muſt here caution the Preacher, that he does not content himſelf with warming the Affections of the Audience, without informing their Underſtandings. Let him take care that he himſelf does not miſtake, nor give any occaſion to the Audience of miſtaking the exerciſe or motion of the Paſſions, for the higheſt Attainment of Chriſtianity. For let a Man's Affections be never ſo lively and active in the Performance of religious Duties; yet if he be without Knowledge, and his Underſtanding deſtitute of divine Light, he is far enough from being a thorough and an accompliſhed Chriſtian.

HOWEVER, it muſt be acknowledged, that the regular Motion, and exerciſe of Divine Paſſions about their proper Objects, is itſelf a conſiderable Attainment, as I have proved; and a good Man is edified, as Mr. HOOKER obſerves, when the Preacher only excites his Af-

Affections: If it were otherwiſe, a judicious and learned Perſon, would not eaſily be perſwaded to attend thoſe Sermons; which are unlikely to make him wiſer, tho', by touching his devout Paſſions, they may make him better.

HAVING thus proved the Uſefulneſs and Neceſſity of exciting theſe Emotions in the Auditory; I ſhall now diſcourſe of the moſt proper Means of doing it, which are theſe two: firſt, the Orator, who would effectually produce divine Affections in his Hearers, muſt firſt raiſe them in himſelf: Secondly, he muſt caſt his Expreſſions into the moſt paſſionate and moving Forms. The firſt is the conſtant Precept of all the Maſters of Eloquence; and confirmed by the general Experience of Mankind. An heavy, lifeleſs, and unconcerned Preacher, will never move and command the Affections of the People; who continue, under ſuch feeble Influences, as cold and unmoved as the Pillars they ſit by. There is ſuch a ſecret Sympathy between the Minds of Men, that if one be moved, the other, as by a Motion of Conſent, feels the Impreſſion: For the Paſſions are like the Strings of ſome muſical Inſtruments tuned to an Uniſon; if one be touched, its Neighbour's likewiſe will vibrate and tremble. As loud Exclamations terrify the Hearers, tho' perhaps there is little beſides the Sound to do it; ſo, on the other hand, they are never touched by one who pronounces his Sermon in a careleſs and ſleepy man-

ner, tho' the Subject of it be of ever ſo great conſequence. It is ſo unnatural to ſpeak in a cold way of great and high Concerns, that the Diſcourſe will always ſeem improbable, and the People will ſooner take a ſlight Matter to be important, when expreſſed with a raiſed Voice, and great vehemence; than they will believe the greateſt Things to be ſo, when conveyed in a languiſhing and impaſſionate manner.

I SHALL now mention the Means which the Orator may uſe to raiſe his own Affections, and the Rules to direct him how to guide them. That the Preacher may be effectually moved, when he ſpeaks from the Pulpit, he muſt endeavour to maintain a pious, elevated, and heavenly Diſpoſition of Mind: And in order to this, he muſt keep a ſacred Commerce and Correſpondence above; whither he muſt be always riſing, by intent Contemplation, to fetch down the divine Fire, that may inflame his Heart, and fill it with devout and divine Paſſions. He ſhould cheriſh ſuch Fidelity and Zeal for his Maſter's Service, as will quicken him with the moſt ardent Deſires, to perſwade a rebellious World to return to their Obedience. He ſhould continually entertain that lively Apprehenſion of the Glory and Happineſs of Heaven, that beautiful Idea of true and unaffected Sanctity, that vehement Indignation againſt the Impiety of a vicious and profligate Age, that deep Compaſſion for ſtupid and deſperate Criminals, and that generous Be-

Benevolence, and divine Ambition of doing Good to Mankind, as will fire his Heart, and inſpire all his Diſcourſes with Life and Vigour.

DID Preachers conſider, as they ought, the infinite Importance of their Work; did they ſeriouſly think with themſelves, that the eternal State and Condition of thoſe committed to their Care, did greatly depend on the Succeſs of their Labours; and had they a lively Senſe of the dreadful Vengeance ready to overwhelm the ſecure Criminal; is it poſſible that ſuch Apprehenſions ſhould not awaken their Zeal, and give Spirit and Fervency to their Perſwaſions? Would they not be aſhamed to tell Men of their Danger, in ſuch a lifeleſs and unconcerned manner, as would tempt a ſober Man to diſbelieve them; not ſuppoſing it poſſible that any Man, in earneſt, can ſpeak of ſuch great Danger, without the Paſſions that, on Occaſions of far leſs importance, uſe to accompany our Exhortations? Do Men uſe to perſwade their Friends from any deſperate Reſolution, with an eaſy Look and a quiet Accent? Did CÆSAR thus encourage his Soldiers, to ſtop the Flight of his wavering Army? Was it thus DEMOSTHENES melted, enraged, grieved, confirmed, comforted, or excited his *Athenians*; compoſing their Tumults, changing their Inclinations, and driving them forward, or holding them back, as if he had been the Soul that informed the State, and directed their Paſſions as he

pleaſed? When the Street is on fire, does any Man read with a calm Tone, a grave philoſophical Account of the Nature and ſad Effects of that Element, to ſtir up the People to extinguiſh the Flames? Do any inform the Inhabitants of a City, that the Enemy is advancing to the Gates; and then adviſe them with correct and elegant Expreſſions, and a cold, gentle Voice, to take up Arms for their Defence? It is not poſſible the Difference ſhould be ſo great in our manner of ſpeaking about temporal and eternal Affairs, but that our Apprehenſions of the laſt, are ſo lamentably weak and imperfect.

NOR is it enough to have this habitual Diſpoſition of Mind; the Preacher muſt take care, by his actual Preparation, to raiſe his divine Affections, and bring them warm into the Pulpit. This ſhould be done by ſome ſuitable and ſerious Meditation on the Circumſtances of the People, and the Dignity and Importance of his preſent Undertaking.

THE Preacher is the more obliged to this, becauſe, if he leaves his devout Paſſions behind, he has forgotten one of the moſt neceſſary Qualifications for the Pulpit: Whatever Study and Skill he has employed about his Sermon, if it be ſpoken to a common Audience, a great part of the Beauty and Strength of his Diſcourſe will be wanting; and, ſuppoſing him a Man of competent Abilities, he had done better to have neglected his other Preparations, ſo he had brought with him his warm

warm Affections, than to have brought thoſe, and neglected theſe.

BEFORE the Preacher begins his Sermon, might it not be proper for him to awaken his Zeal by ſome ſerious Reflections? when he looks round on the People, he may conſider, that of the Hearers before him, many are wholly irreligious and impenitent, Strangers to Heaven, and Enemies to a Life of Vertue, who, it is certain, without reforming, muſt for ever periſh: They are now indeed before him, but in a few Days muſt die, and appear before the Supreme Tribunal; and if they leave the World in this Condition, ineffable Miſery will be their Portion. Perhaps ſome of them may be cut off ſo ſoon, that he may never ſee their Faces more, till he ſees them trembling and deſpairing in the great Day of Account; when it will be too late to invite them to Amendment. With what Importunity, what Bowels of Pity, what preſſing and urgent Zeal, ſhould Men be addreſſed to in theſe Circumſtances? Can too piercing Words be choſen, too vehement Language, and too compaſſionate Intreaties be uſed, to prevail in ſuch threatning Danger? Should not the Preacher ſay to himſelf, what, if they have often eluded the moſt earneſt Exhortations, and proved inflexible to various Methods of Perſwaſion, muſt they be given over as inexorable, and left to die in their Iniquities? Shall I not rather upbraid, beſeech, exhort, perſwade, and aſſault them with my utmoſt Force;

Force; that, if poſſible, I may reſcue ſome deſperate Criminals from everlaſting Ruin? What violence muſt I uſe, to break the Chains of theſe wretched Slaves? What vigorous Efforts, to diſpoſſeſs the World, that has ſo long reigned in their Hearts? How ſhall I point and ſharpen my Words, that theſe ſtupid and lethargick Souls may feel them; that I may penetrate and wound their Hearts, and leave ſuch Stings, ſuch Pangs and Gripes behind, as may effectually awaken them, and bring them to a Senſe of their ſad Condition?

ON the other hand, there are many whoſe Eyes are already open, who tremble to behold their Danger, and are in ſome meaſure freed from the Dominion of Sin; tho' as yet wavering and unſtable: Others indeed ſeem from a regenerate Nature, to have enter'd on the Practice of Vertue, but begin to be ſecure, and in danger of relapſing. And theſe, according to their ſeveral Circumſtances, muſt be ſupported, comforted, excited, warned, and preſſed to higher degrees, and a more mature State of Piety.

HE may farther ſay within himſelf, How dreadful is it to think of the certain Deſtruction of the Diſobedient; but much more if it happens through my Neglect? Methinks I hear my Great Maſter ſaying to me, as once to EZEKIEL, *" O, Son of Man, I have ſet " thee a Watchman to the Houſe of ISRAEL, " there-

* *Ezek.* xxxiii. 7, 8.

" therefore thou ſhalt hear the Word a
" Mouth, and warn them from me: W
" ſay to the Wicked, O wicked Man, t
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" ed Man ſhall die in his Iniquity, but his
" Blood will I require at thy hand."

THE Preacher ſhould conſider, that he comes a Meſſenger from Heaven, ſent by the King of Kings, to treat in his Name, and by his Authority, with a diſobedient People; to offer them Peace and Reconciliation, and eternal Happineſs, if they will gratefully embrace them, and return to their Obedience: And ſhould he not, on ſuch an important Occaſion, employ the utmoſt vehemence, and exert all the force of perſwaſive Eloquence? ſhould he not continue to ſollicit them, reſolved to take no Denial, and never to give them over, till they are prevailed with to accept ſuch Bleſſings, on ſuch eaſy and reaſonable Terms? Let him imagine he heard his Maſter, the bleſſed Redeemer, ſaying to him, " Speak to this Peo-
" ple, and make them know the Things that
" belong to their Peace; ſpeak to them in
" my Name, and entreat them by the Bowels
" of a crucify'd Saviour, to repent, and live.
" Exhort, beſeech, and conjure them, with
" unwearied Importunity, to accept of that
" Pardon and Salvation, which by my Death
" and Sufferings I have procured for them.
" Strive with them with all thy Strength, to
" incline and diſpoſe them to forſake their
" evil

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" evil

" evil Ways, and reform their Lives: Imitate " my Example, and follow them conſtantly " with the moſt earneſt Perſwaſions, that if " they will not return, they may at leaſt be " left without Excuſe."

LET him reflect, that he is now to be ſubſervient to the Operations of the ſacred Spirit, in convincing and converting obſtinate Offenders; and eſtabliſhing, comforting, and perfecting the Penitent: and how ſad and terrible will it be, if the Effect ſhould be loſt by his want of Care, or Diſcretion? Are not the Angels of Heaven ſollicitous Spectators of his important Labour? Do they not wait for their ſhare of Joy upon the Converſion of ſome Criminal; and will they not depart with Sorrow, if diſappointed? What Undertaking can be ſo great, ſo ſolemn, ſo difficult, yet ſo neceſſary, as this that he is now entering upon? how, therefore, ſhould he prepare to acquit himſelf, in ſome meaſure, ſuitably to ſo great a Province?

LASTLY, The Orator, who has ſo ſtrong an Imagination as to repreſent abſent Things in his Mind, as if he really ſaw them with his Eyes, and they were actually preſent with him, will be the moſt ſucceſsful in raiſing his own, and then the Auditor's Affections. This lively Repreſentation of diſtant and unſeen Objects, is by CICERO called *Illuſtratio* or *Evidentia*, by which the Orator does not ſo much ſeem to ſpeak, as to ſhew the very Things themſelves, as certainly as if indeed the

the Objects he deſcribes were before them. QUINTILIAN's Term for this is *Viſion*, which is the Art of drawing or painting to the Life, in Thoughts or Words, not only Voices, Actions, and Paſſions, but, in ſhort, all ſorts of Objects with their Circumſtances. Is the Preacher to ſpeak of the Almighty, he ſhould have ſuch Apprehenſions of Him, as if he really ſaw ſome glorious Manifeſtation of the divine Majeſty, and believed he was encompaſſed with evident Marks of his awful Preſence, which would not fail of raiſing the higheſt and moſt becoming Veneration of him; whence the Diſpoſition of his Mind, and his external Deportment muſt be ſo ſerious and divine, as will greatly affect and command the Audience. Nothing can be more ſucceſsful, than the Perſwaſions of ſuch a Man: his Looks will have that Gravity and Authority, and his Expreſſions that Weight and Dignity, as will make him Maſter of the Hearts of the Hearers. Is he to ſpeak of the Joys and Happineſs of Heaven, he ſhould ſeem to be in ſome ſort in that Place of Bliſs: he ſhould ſpeak, as if like St. STPHEN, he had the Heavens opened before him, and ſaw the Son of God at his Father's right Hand, and the triumphant Quire of Saints and Angels, worſhipping before the Throne; as if he heard their Songs and Hallelujahs, and felt the divine Pleaſures with which they are tranſported. Is he to deter the Flagitious from their evil Courſes, by ſetting before

them the ſad Conſequences that attend their Diſobedience, he ſhould put himſelf in thoſe dreadful Circumſtances he is about to deſcribe, and ſuppoſe himſelf the Subject of that Calamity he would repreſent, that he may ſpeak with ſuch moving Words, and ſuch natural Paſſion as miſerable Men uſe to expreſs; he ſhould ſeem to partake ſomething of thoſe deadly Stings of Conſcience, of that Horror and Aſtoniſhment, which will overwhelm the trembling Criminal in the Agonies of Death, when he ſhall reflect on the Wickedneſs of his paſt Life, and perceive himſelf ready to ſtand arraigned at the Tribunal of a righteous and terrible Judge: he ſhould ſet this Perſon before him in all his Confuſion and Amazement, forſaken by his Phyſicians, looking ghaſtly on his weeping Friends, ſtruggling for Life, and reſiſting in vain his approaching Fate; he ſhould hear him in the Anguiſh of his Soul, condemning his Folly, exclaiming in Rage againſt himſelf, inveighing againſt his flagitious Acquaintance that ſeduced him, and curſing the forbidden Pleaſures, that have brought him to this Extremity.

BUT ſuppoſe this Calamity ſhould not, as it often does, befal the Impenitent at the Hour of Death, it will ſurely overtake him preſently after, and upon that Proſpect, the Preacher will have a yet greater Advantage, for raiſing his Sorrow and Compaſſion, by repreſenting him to his Thoughts, in his unſpeak-

ſpeakable Conſternation, when he appears before the Mediator's Judgment-Seat, and ſhall ſee his Glory and Majeſty, and hear him pronounce the dreadful Sentence of his Condemnation. Let the Preacher imagine, what a Condition he himſelf ſhould be in, if this Miſery ſhould befal him; and think what Agonies, what Deſpair, what Remorſe of enraged Conſcience, he ſhould labour under, were he driven from the Preſence of God, and the Company of the Bleſt, to dwell for ever among unclean Spirits, in unconceivable Torment. The Preacher that does this in a lively Manner, will ſucceſsfully raiſe Affections ſuitable to his Subject.

QUINTILIAN ſays of himſelf, that when he aſſumed the Perſons of Men in ſome great Calamity and Danger, he aſſumed likewiſe their Paſſions and Diſpoſitions of Mind, and that he made their Caſe and Condition ſo much his own, that he often dropped Tears, grew pale, and felt a Sorrow like that of the real Sufferers. And he tells in the ſame Place, that he had often ſeen Tragedians come off from the Stage weeping, ſo much they had moved themſelves in ſome great Action. And has any Man on Earth more excellent, or more awful, or important Subjects, to awaken his Affections, than a Preacher of the Goſpel, who treats of the Attributes of the Divine Being, the Love and Compaſſion of a Dying Saviour, the Glory

and Bleſſedneſs of Heaven, and the inexpreſſible Sufferings of eternal Death.

HAVING thus mentioned the moſt proper and effectual Means the Orator can uſe, to excite his own Paſſions, I ſhall next mention thoſe Rules that concern his Conduct.

FIRST, He muſt take Care, that his Ardour be real and natural, and by no Means forced or affected; for if the Preacher's Heart be diſcovered to be only ſtrained and theatrical, and not ſuch as proceeds from his real Paſſion, excited by a due Senſe of his divine Subject, it will be ſo far from raiſing devout Affections in the Audience, that it will become not only diſagreeable, but extremely offenſive; the difference between natural and affected Zeal, between the Orator, who is moved in good earneſt, and the perſonating Imitator, is ſo great, that it is not hard, eſpecially for the Judicious, to diſcern it. There is ſuch a ſerious Spirit, ſuch an awful Majeſty in all Things that the Preacher ſpeaks, who has rightly conceived his Subject, and is duly moved by the Dignity and Importance of it, that it is ſcarce poſſible for Art to reach it: For let the affected Preacher move his Body with ever ſo much Vehemence, let him ſtudy the moſt paſſionate Looks, and moſt earneſt Accent, there will ſtill be ſomething wanting, which will ſhew his Heart, in all this Tempeſt, is unmoved; and that it is not the deep Senſe of his Subject, and the Condition of his Hearers,

Hearers, but ſome low and mean Cauſe, that has produced all this Noiſe and Fervency; and that which is moſt commonly defective in theſe Men, who are thus agitated from an irregular Principle, is that profound Reverence, and ſerious Senſe of divine Objects, which is obſerved in all others, whoſe Zeal proceeds from a right Spring.

THE Orator muſt alſo ſo manage, that his Zeal be always pertinent and ſeaſonable, and in ſuch a Proportion, as the Subject he is ſpeaking to requires. The explicatory and inſtructive Parts of the Sermon, demand only a ſerious Accent, and a grave Deportment, unleſs it happens, that Rhetorical Amplifications and Deſcriptions are proper, and then a greater Warmth in the Preacher will be proper likewiſe. Nor do all Parts of the Application require the pathetick Temper in an equal Degree, for ſome being of much greater Weight than others, demand likewiſe a more than ordinary Concern. The Preacher therefore muſt be careful to ſuit his Paſſion to his Subject, that he may not grow warm and active out of Seaſon, and by ſudden Starts, burſt out into vehement Exclamations, when it is impoſſible the Hearers can follow him, or can ſee any Reaſon why they ſhould. If a Man endeavours only by a ſtrong Voice, and vehement Geſture, to move the Audience; if he lays about him, and works himſelf up to a Fever, when neither the ſtrength of his Reaſons can ſupport him,

and

and his Subject would be contented with a very moderate Paſſion, nothing can be more diſagreeable to a judicious Hearer, or render the Speaker more contemptible. This is a Fault very remarkable among the *Popiſh* Preachers in Foreign Parts, who are often intemperate, even to Fury, and enthuſiaſtick Extravagance, and upon every ſlender, and often upon no viſible Occaſion, break out into all the impetuous and irregular Actions imaginable. On a ſudden, when no Body is prepared to expect it, you may ſee them tranſported, inflamed, raviſhed, and ready to ſpring out of the Pulpit, and continuing their Vehemence, till they get into an Agony, grow black in the Face, and pant and gaſp for Senſe and Breath. Theſe impertinent Tranſports, and eternal Vociferations, when no one can divine the Reaſon of them, are ridiculous and unſupportable; and what a deſpicable Figure muſt a Preacher make, who is all in a Sweat and Rapture, while the Audience are entirely quiet and undiſturbed?

THIS Imperfection is ſometimes found too, among *Proteſtant* Preachers, but chiefly among Men of great Heat, and very moderate Light, and who have not Skill enough to conduct their Paſſions, or would ſupply the defect of good Senſe, by the loudneſs of their Voice, and the agitation of their Body, and therefore affect every where, to be vehement and tragical, when nothing hinders; but if they pleaſed, they might preſerve a very

very calm and peaceable Temper: And indeed not a few have fallen into this diſhonourable Error, whence I imagine the more Judicious have conceived ſuch a Prejudice againſt all ſorts of Paſſion in the Pulpit, that to avoid an intemperate and ill-guided Zeal, they are fallen into a cold and motionleſs way of declaiming, as different from true Eloquence, as the Living from the Dead.

BUT it is however a uſeful Reflection, that notwithſtanding theſe Defects, the weaker ſort of Hearers, as remarked before, who do not obſerve the Unſeaſonableneſs of the Affectation, are much moved with the Preacher's Zeal, which always attracts a numerous Audience, tho' perhaps they depart but little wiſer; from hence, however, we may collect what an Advantage a prudent Man may make of this, and how ſucceſsful he is like to be, who, to a pertinent and well conducted Paſſion, adds Plenty of divine Senſe, and ſolid Inſtruction.

AND when the Matter the Preacher is ſpeaking of, is truly ſuch as will juſtify his Emotion, yet it muſt not be greater than the Importance of the Subject requires: He that would touch the Heart as a Maſter, muſt ſo diſpoſe his Sermon, that he may begin with matters of leſs Conſideration, and aſcend by regular Steps, till at length he riſes to Things of the higheſt Concern; his Reaſonings, his Exaggerations, Expoſtulations, and Motives, ſhould be ſo ordered, that thoſe

of

of the greateſt Weight may ſtill be the laſt, and then his Paſſions governing themſelves by the Importance of the Subject, will likewiſe increaſe gradually, to a becoming Fervency; the heat of the Preacher being deſigned to make extraordinary Impreſſions on the Audience, he ought to manage it, as the Chymiſt governs his Fire, in a temperate and gentle Meaſure at firſt, that it may inſinuate itſelf, by degrees, into the Hearer's Mind, till at laſt applying his utmoſt Force, he inflames, diſſolves, purifies, and refines the coldeſt and moſt ſtubborn Heart.

IN the next Place, the Preacher ſhould be watchful to reſtrain the Intemperance and indecent Exceſſes of his Zeal, and prevent its overflowing, by keeping it within juſt Limits. In order to this, he ought always to maintain a deep and awful Senſe of the Majeſty of divine Subjects, and the vaſt Conſequence of his Undertaking. This ſolemn and ſerious Temper muſt always accompany his Heat and Paſſion, otherwiſe it will by no means affect the People in a proper Manner; and indeed, if any thing could, this grave, devout Deportment, and unfeigned Concern of the Preacher, would ſupply the Want of the pathetick Part; and tho' it cannot make good that Defect, and therefore is not enough to form a compleat Orator, yet it will become the Preacher, thro' the whole Courſe of his Sermon, in the expoſitory and inſtructive, as well as the applica-

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tory Part; and it is indeed of ſuch Neceſſity, that without its Weight and reſtraining Force, the vehement Paſſions will run beyond all Bounds of Sobriety and Temperance, and the lighter will degenerate into a vain Affectation.

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## SECT. VIII.

I HAVE ſhewn that the Preacher ought to apply himſelf to the Paſſions; that he will have great Advantage in moving the Audience, if he be firſt moved himſelf. I have likewiſe mentioned the proper Means to raiſe his Affections, and the Rules that are to be obſerved in the Conduct of them. I come now to the Forms of Speech, that he is obliged to employ for this purpoſe, which are all the pathetical Figures or Turns of Diction, by which we expreſs any Emotion, or Mutation of Mind, to propagate the like in the Minds of thoſe, to whom we are ſpeaking, and which, by changing a cold, hiſtorical Stile, or plain categorical Propoſitions, into Modes of Speech, more lively, and more adapted to the Paſſions, impart great Spirit and Vivacity to the Diſcourſe. Theſe are the moſt uſeful Weapons the Orator can weild, and he who has the greateſt Number, and is moſt skilful in the Management of them, will ever force his

Way, and ſubdue all Things before him; he will be able to peirce and captivate the Audience, and to raiſe and govern their Paſſions at his Pleaſure. It will be in his Power to enrage or appeaſe, to terrify or encourage, to grieve or delight, or make any other Impreſſions on them, which his Subject requires. He will caſt Fire into their Boſoms, to inflame, or diſcharge Thunder, to alarm and awaken them. He will penetrate their Breaſts with a thouſand Darts, and wound them to the Heart with the moſt ſenſible Stings; or if their Condition requires other Methods, he will ſoften, charm, ſupport, and heal them, with the like Succeſs. It is obvious to obſerve, that all the admired Orators, that have been eminent in governing the Affections of the Auditory, have made uſe of theſe paſſionate Figures, as the moſt effectual Means for that End. It was from this Arſenal that DEMOSTHENES and CICERO drew the greateſt Part of their Rhetorical Artillery, by which they beat down all things in their Way, and conquered the fierceſt and moſt violent Oppoſition. Their Orations are every where animated with theſe active and ſpiritful Forms of Expreſſion, and it is eaſy to obſerve, that they relied upon them as their principal Strength.

THESE Figures, for their Number and Variety, are as many as there are different Motions within us, capable of diſtinct Ideas. Neither ARISTOTLE nor CICERO make a full

full Enumeration of them, and the laſt mixes them with thoſe, that concern the Harmony and Ingenuity of the Expreſſions. EMANUAL THESAURUS is more full and exact, and in my Opinion, too minute and particular about them; the moſt conſiderable of that great Number he reckons up, are Irony, Teſtation, or a calling to Witneſs, Repetition, Admiration, Exclamation, Interrogation, Proſopopeia, Apoſtrophe, Exhortation, Commanding, Execration, Invocation, Obſecration, Indignation, Commiſeration, and Deprecation. I content my ſelf with this Enumeration of the moſt lively pathetick Figures, not thinking it neceſſary to enter upon a minute Examination of the Nature and Properties thereof; thoſe who demand it, may conſult the Authors who have written on the Art of Rhetorick.

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## SECT. IX.

I HAVE diſcourſed of thoſe Things that reſpect the ſublime Stile intrinſically, and ſhall now conſider thoſe external Advantages, that may be ſuperadded, by a due Government of the Voice, and a proper Geſture. And firſt, it is fit to enquire, whether it be more uſeful to read a written Diſcourſe, or beſpeak the Audience without Book. And there are many Reaſons that ſhould determine us to favour and prefer the laſt. It is plain, this

is more natural, and therefore more apt to move the Hearer; and the beſt Maſters of Oratory aſſure us, that when Art and Study betray themſelves, they loſe in a great Meaſure their Force and Efficacy, and that no Figures are ſo ſucceſsful as thoſe that are wholly concealed, and no Diſcourſes ſo perſwaſive as thoſe that proceed, at leaſt in Appearance, from the Impulſe of the preſent Paſſion, but this can never be obſerved when the applicatory Part of the Sermon is read, for the meaneſt Auditor will diſcover, that this is the Effect of Skill and Induſtry, and will therefore be apt to ſit indifferent, and without ſerious Attention.

AND as the Preacher that reads his Diſcourſe betrays his Art, and by doing ſo, much weakens it, ſo likewiſe he puts himſelf out of a Capacity of uſing the pathetick Concern, that has been before diſcourſed on: he cannot with his Eyes fixed on his Paper, ſhew thoſe neceſſary Paſſions, and that becoming Fervency before recommended; and ſhould he attempt it, and yet in one, that reads an elaborate and ſtudied Diſcourſe, it would look impertinent and abſurd, and while, by this means, he loſes the Strength, and informing Soul of the ſublime Stile, his Sermon becomes feeble, and uncapable of touching the Heart. It is true, if the Thoughts are great, and the Senſe ſolid, they may profit the more Apprehenſive and Diſcreet, but theſe likewiſe would have received a deeper Im-

Impreſſion, if the divine Inſtruction had been conveyed by a proper manner of ſpeaking, while to vulgar Auditors, it moſt commonly proves a cold and inſipid Lecture. If the Preacher ſhould ſay that it is their great Fault, that they do not reliſh any Thing, tho' ever ſo rational and divine, unleſs it be ſpoken by heart, and with great Vehemence, and then ſhould exclaim againſt their Wantonneſs; I anſwer, it is true, that this is a culpable Defect in the People, that naturally they have an Averſion to divine Things, and do not receive ſo great Advantages by Sermons, that are only read, ſince the Truth may be the ſame, and the Evidence equal; but this is ſo far from excuſing thoſe Divines that object it, that it is a convincing Reaſon why they ſhould gratify the Temper of the People in this matter; it is certainly very lawful to ſpeak a Diſcourſe without Book from the Pulpit, and if, by complying with the Weakneſs of the Vulgar, the Miniſter may, with greater Advantage, perſwade them to embrace the Truth, it becomes neceſſary; for the Preacher is obliged to employ all lawful Means of perſwading his Auditors to a good Life. Beſides, if the People's Imperfections were the Preacher's Apology for not ſpeaking his Sermon without Book, it might likewiſe excuſe him and the reſt of his ſacred Function, from Preaching at all, and ſo ſupercede his divine Employment; for it is certainly their Fault, they were not good

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and vertuous before he came to perſwade them to be ſo. Whoever has read St. PAUL, and underſtands what Prudence and Charity ſignifies, will ſoon acknowledge his Obligation to do an innocent Thing, if, by ſo doing, he is like to reduce Men to the Practice of Vertue, and ſo promote their eternal Happineſs.

BUT if this be the Fault only of the common Hearers, whoſe Wantonneſs muſt be gratified with this ſort of Oratory: Why does the Preacher, when before the Court, or a learned Audience, for the moſt part, ſpeak his Sermon by Heart? If Auditors, who have ſuch clear Judgments, and refined Underſtandings, are more moved by this Way, then ſure it is excuſable in the People, if they alſo are more excited by it. Men being compoſed of Bodies, as well as Souls, of a paſſionate, as well as an intellectual Part, it is but reaſonable that the Orator ſhould addreſs himſelf to both, and without Book too, that the Vivacity of the Preacher's Looks, the Gracefulneſs of his Geſture, and the Vehemence of his Accent, may fix the Spirits of his Audience, and keep them to Attention: for unleſs this lively and extraordinary Zeal of the Orator is employed to move and engage them, they will by every Trifle be diverted to other Objects; and tho' Men of good Senſe, and accuſtomed to thinking, may be able, with Care and Pains, to keep their Thoughts in tolerable Order, while

while the Sermon is read, yet this will be almoſt impoſſible, for the greateſt Part of the Auditors, who are not able of themſelves to guide their Thoughts, and keep them ſtedfaſt upon ſpiritual Objects: and, notwithſtanding a wiſe and learned Man may read Compoſures very divine and uſeful, yet the Succeſs would be far greater, were they ſpoken by Heart, with a lively Voice, a proper Accent, and a graceful Behaviour: and in this, Foreign Miniſters, eſpecially the *French*, are extremely laudable, who do not read, but generally ſpeak their Sermons without Heſitation, or any diſhonourable Failing: and this is not the Qualification of ſome extraordinary Perſons, but of all, none being eſteemed worthy of that ſacred Function, who is not able thus to acquit himſelf as an Orator.

If it be objected, that there is not ſufficient time afforded to pen a Sermon, and get it by Heart; and eſpecially ſhould the Divine be obliged to compoſe two in a Week, it would be an unreaſonable, and intolerable Burden, and it cannot be expected that any Man will be ſo far as this enſlaved to the Humours of the Multitude. I anſwer, that it is indeed no ſmall difficulty to pen a Sermon, and then get every Sentence by Heart, but there ſeems no Neceſſity for this Labour; a Man of competent Parts and Learning, when accuſtomed to Preach, after he has ſeriouſly conſidered his Subject, and diſpoſed his

his Sentiments in order and method, and, perhaps, written down the principal Particulars, may be able to expreſs himſelf properly and fluently enough, tho' he does not oblige himſelf to an exact Recital of a written Diſcourſe. The Preachers that I have heard abroad can do it: they can ſpeak good Senſe in a good method, and in well-choſen Expreſſions, and be very elegant too upon Occaſion, without penning their Sermons: and tho' in this, they generally excel our Divines, yet we have ſome too of our own, who acquit themſelves in this to great Perfection, and are juſtly to be eſteemed and applauded for it. If young Preachers have not ſuch Aſſurance, and ſuch a neceſſary Command of their Thoughts and Words, they ſhould make their firſt Attempts in ſmaller Congregations, till being inured to ſpeak, without premeditating and writing the very Form of their Expreſſions, they may be enabled to do it, before a wiſer and more numerous Audience: doubtleſs, if there is no natural Impediment in the Voice, nor any invincible Timidity in the Mind, a Man of fit Abilities to undertake this divine Province, may be able to attain ſuch a Habit; and tho' his Words and Forms of Speech, ſhould not be perfectly correct, nor ſhine with all the Ornaments of Rhetorick, yet the great Advantages that will otherwiſe enſue, will abundantly ſupply that Defect. Beſides, there are ſome Things, which perhaps a modern

dern Critick would cenſure, for Diſorders of Stile, that are extremely natural, and produce admirable Effects. LONGINUS obſerves of DEMOSTHENES, that he affected upon ſome Occaſions an Irregularity of Stile, and would tranſpoſe his Words, to imitate the Vehemence of true Paſſion, which is not very ſtrict in Grammar, nor very careful about the Ornaments of Language; and this Diſorder he looks on as the greateſt Art, becauſe it conceals itſelf, and repreſents Nature in greater Perfection.

AND it is certain, the Advantages that ariſe from this way of Preaching are very conſiderable, for by this means, after the Orator has well ſtudied his Subject, he has Time to attend the other Duties of his Profeſſion, as viſiting the Sick, reconciling Differences, inſtructing and exhorting thoſe under his Care, by more particular Applications than thoſe from the Pulpit.

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## SECT. X.

I AM of Opinion, that if the Gentlemen of the Gown, that have the Cure of Souls, ſhould give their People a Sermon twice on each Lord's Day, it would not exceed the meaſure of that Inſtruction and Perſwaſion, which their Neceſſities require, and this Proportion has been generally al-

lowed in this Kingdom, ſince Men of Learning, and liberal Education, have abounded among us. All Means are ſo far good, as they are adapted to attain the End, and the Ignorance and Immorality of the People, who are inſtructed from the Pulpit twice a Day, and that by worthy and ſerious Divines, evidently ſhew that their Sermons are not too many, and their Perſwaſions immoderate, ſince they are ſtill inadequate to their End, while they leave ſo many of their Auditors, either ignorant or unreformed. Since therefore no Means are extravagant, or exceed their due Meaſure, that are not more than are ſufficient, to procure the Intention or Deſign of the Agent, this frequency of divine Inſtruction, does not tranſgreſs the bounds of Moderation; ſince it is very manifeſt, that it is not more than ſufficient, to acquire the end of a Chriſtian Teacher, that is, the Converſion and Reformation of the Hearers.

BUT this Frequency is condemned by many, as hurtful or unneceſſary, and various Reaſons, ſuch they are called, are alledged to juſtify the Sentence. Sometimes 'tis ſaid, it oppreſſes and overwhelms the Peoples Memories, who are able to retain but little, and to practiſe leſs; and ſometimes 'tis urged, that it brings Diſreſpect and Reproach upon thoſe worthy Perſons that preach but once a Week, or yet more ſeldom; that it tends to vitiate the Peoples Taſte, ſpreads the Contagion

gion among other Pariſhes, and ſets them a murmuring againſt the humble reſtiveneſs of their own Miniſters. Beſides, it is ſuggeſted, that Men have different Talents, and ſome who have extraordinary Skill, and excellent Abilities for the Government of the Church, have not, however, the Gift of Elocution, or at leaſt have more Prudence, than to proſtitute their Parts, and leſſen their Reputation, by becoming common Preachers. It is likewiſe ſaid, that ſuch conſtant Preaching, will at length deſtroy the moſt fruitful Invention, and that it is not poſſible, that a Man ſhould provide good Senſe, and cloſe Reaſoning enough, to furniſh out two Sermons a Week, and ſet them off with the proper Graces of Oratory: who then, it will be ſaid, can judge it reaſonable to oblige Men of excellent Faculties, to undergo ſuch conſtant Labour, as muſt neceſſarily abate the vigour of their Fancy, waſte all their ſtores of Eloquence, and bring them to the level of ordinary Rhetoricians? Has not this been the Overthrow, and entire Ruin of many great Wits, and celebrated Preachers? What Numbers, who once harangued the Univerſities with univerſal Applauſe, have, by conſtant Preaching, been ſo enfeebled and exhauſted, that they ſoon became deſpiſed by thoſe, who before admired them? Theſe are the Arguments produced by ſome, while others are of Opinion, that to fill the Peoples Heads with notions of Religion by much

Preaching, is the ready way to breed Diſturbances in Church and State. But theſe Reaſonings are ſo weak, that I incline to believe the true Principle of this Outcry is of another Nature.

I SHALL anſwer theſe Objections in their turn: Thoſe who alledge that two Sermons a Week, are more likely to oppreſs, than improve the People, who have not Capacity to entertain ſo much Inſtruction, may do well to conſider, that the weaker the Peoples Faculties are, the greater Neceſſity there is of inculcating frequently the Truth upon them. It is true, they ſhould not pour too great a Flood at once, and in this theſe Gentlemen are careful enough, for half an Hour, and often leſs, is no great Intemperance in the Pulpit, nor likely to cauſe a ſurfeit of Inſtruction, but from the ſlow Apprehenſions of the Auditors, to collect the Incovenience of repeated Teaching, is a perfection in Reaſoning, not ordinarily attained. Hitherto moſt People have thought that the dulleſt Underſtanding required moſt Labour from the Teacher; and what if the Auditors do not digeſt or practiſe one Sermon a Week, if that were a juſt Apology for Preaching no more than once, it might ſerve as well for Preaching but once a Year; for if the Sermon be of great Importance, it will be more than the People will generally practiſe in that Year, or perhaps in all their Life. Phyſicians do not reſtrain their Pa-

Patients from eating, till they have perfectly concocted a plentiful Meal, which, perhaps, they are never able to effect. but rather enjoin ſhorter and more frequent Repaſts. In reſpect of divine and heavenly Foods, we are all Valetudinarians, and of a ſickly Diſpoſition, whence our ſpiritual Appetites are extremely weak and delicate, and ſo far ſubverted and diſabled, that we deſire and receive but little, and of that digeſt much leſs; the Frequency therefore ſhould be the greater, to recompence this Defect, eſpecially if we reflect, that this fortifies and encreaſes, and not abates our Love to Preaching; for where the feweſt Sermons are heard, they are leaſt deſired; and thoſe who are accuſtomed to more, are not ſatisfied without them.

As to the objected Inability of the Miniſter, to make two or three Sermons a Week, I reply, if he has attained the Habit before ſpoken of, that is, of expreſſing himſelf properly on the Spot, upon a Subject Matter before conſidered, and caſt into Method; this will be no difficult Work, if a good Sermon be ſuch as is adapted to the Capacities of the People, ſufficiently abounding with divine Senſe, and delivered with a becoming Fervency; but if new Diſcoveries, abſtruſe Speculations, nice Criticiſm, polite Diction, and ſtrains of Wit, muſt come into the definition of a good Sermon, it will, indeed, be a hard Task; but ſince theſe Accom-

compliſhments rather obſtruct, than promote the Improvement of the People, they may be forborn, and the rather, becauſe in this Senſe, it is harder to preach ill than well.

THE true Reaſon, I imagine, why frequent Preaching is oppoſed, is founded upon this great Miſtake, that a Sermon is a correct Diſcourſe; whereas, I have ſhewn before, that it is quite otherwiſe; Compoſures fit for the Preſs, ought to be accurate, ornamental, and free from frequent Repetitions; but thoſe delivered from the Pulpit, eſpecially in the applicatory Part, ought not to be confined to ſuch ſtrict Rules: Now if this Error was reformed, and the Gentlemen of the Gown would frame their Diſcourſes for the Pulpit, and not the Preſs, this would remove the Neceſſity of ſo much Labour, in compoſing their Sermons with great accuracy of Stile, as well as of reading them to the People, and thus they might ſoon acquire a facility and habit of Preaching more frequently, and more profitably; and why might not ſuch a readineſs of ſpeaking to an Audience, be attained by divine Orators, which we ſee every Day, is the Talent of Pleaders at the Bar, and Speakers in the Senate?

BUT it is objected, that this exceſſive Toil and Application, will make the Preacher's Life ſlaviſh, and an unſupportable Burden. It is very ſurprizing, that this ſhould be alledged by the Miniſters of our Saviour, and the

the Succeſſors of his Apoſtles, the Hiſtory of whoſe Lives, is little elſe but a Narration of their indefatigable Labours, and endleſs Cares about the Church. Is it reaſonable that the moſt immediate Service of the Moderator of the World, and Co-operation with the divine Spirit, in recovering and ſaving miſerable Men, ſhould be eſteemed a Hardſhip, and a ſervile Drudgery, and eſpecially by thoſe who are ſeparated for this divine and honourable Province, and have undertaken a Profeſſion, that obliges to the higheſt Meaſures of Labour and Self-denial? What Conceptions have theſe Perſons of the Nature and Importance of their high Employment? Is it poſſible they ſhould believe, that without a new Nature, and a new Life, their Auditors muſt be for ever miſerable, and at the ſame time call it Slavery to perſwade Men earneſtly and frequently, to uſe the neceſſary Means of avoiding eternal Ruin? What Thoughts can they entertain of Heaven, that they look upon it to be ſo grievous a Task, to encourage and direct Men in the Way thither? Or do they find the People ſo eaſily prevailed upon to forſake their Vices, and contemn the World, that there is no need of great Pains, and conſtant Application, to perſwade them to it? If the neceſſary Duties of a Preacher are ſo many and ſo difficult, that their Conſtitution cannot ſupport ſo much Toil, why were they prevail'd upon, by Revenues and Titles, to

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aſſume their ſacred Character, to the undoing, not only of themſelves, but of Multitudes of the People? Is it ſo light a thing to bear their own Guilt, that they covet that of many Hundreds more? and had it not been enough to have ſecured their own, unleſs they had charged themſelves with the Perdition of many others, which is like to happen thro' their Negligence? Do theſe Men honour their Maſter, that thus reproach his Service? Or do they deſerve ſo high an Office, that account the diſcharge of it ſo great a Burden?

As for thoſe who ſit ſtill, and are politically idle, conceiving, as the Church of ROME, that much Knowledge is very miſchievous in the People, which, as a Ferment, ſpreads an unquiet Zeal in their Minds, and produces Hereſies and Schiſms, and all their ſad Conſequences in the Church and State, theſe Men ought to conſider, that if they will reaſon right, they ought, in the firſt Place, to ſhut up the ſacred Writings, which are the Fountains of Knowledge, and when perverted and miſunderſtood, have been the occaſion of much Diviſion and Contention: For while thoſe are open, it is probable, bad Men will, in all times, abuſe them, to the ruin of themſelves and others. It is therefore the beſt Courſe to explain them diligently and ſolidly to the People, that they may be able to withſtand Seducers, and confute their Errors. The politick Way of cheriſhing

riſhing the Peoples Ignorance, and indulging their Vices, may, indeed, emaſculate the Peoples Minds, and fit them for Subjection to the *Roman* Pontiff; but that this is the right Method to bring Men to Heaven, can hardly be believed by thoſe, who are not Strangers to the ſacred Scriptures: and therefore thoſe Politicians who would debaſe human Nature with Vice and Ignorance, to render them fitter for Government, and more patient of the Yoke, Perſons who reproach Religion, and its Author, as if the Principles of it were dangerous to be underſtood, ſhould likewiſe debar the People from all Means of Learning and Education, and then, perhaps, they may, by degrees, become ſo far degenerate, as to receive any Form of Religion they may have a mind to introduce.

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## SECT. XI.

I COME now to ſpeak of the Preacher's Voice and Geſture, which belong to Pronunciation; a Term uſed by QUINTILIAN, and taken from the firſt; or Action, which is CICERO's Appellation, and derived from the laſt: It is not enough that the Orator conceives his Subject well, and makes a good Choice of his Words, and ranges his Periods in juſt Order, he muſt know alſo how to ſpeak to the greateſt Advantage; the ſtrength

of his Reaſons, the greatneſs of his Conceptions, and all the riches and ornaments of his Stile, will, in a great Meaſure, be loſt, unleſs a due Pronunciation or Action be likewiſe added; he will neither be able to excite his own, or the Auditor's Affections, with any Suceeſs, unleſs his Voice, his Accent, his Looks and Geſtures be all agreeable to his Subject; it is eaſy to obſerve how much this Art raiſes a Diſcourſe; when we read the Sermons of ſome Men, we are ſurpriz'd to find nothing in them extraordinary, tho' every thing appeared ſo when they were ſpoken; for being now forſaken of that Grace and Vivacity, which they received from the Orator's proper Accent, and the Dignity of his Geſture, they become weak and flat, how ſtrong and great ſoever they ſeemed, when delivered from the Pulpit. Every one knows how much Life and Beauty the Voice, and graceful Behaviour of the Actor, gives to the Poet's Works on the Stage, by which alone, the Auditors are moved, in ſpight of themſelves; and why ſhould they not equally raiſe the Orator's Performance?

I SHALL firſt ſpeak of the Voice, which, when it is ſonorous, agreeable, and governed with Skill and Diſcretion, much improves and enlivens the Diſcourſe. There are few Men who are not greatly affected with muſical Strains; and it is reported of the ancient Maſters of that Art, that they were able to excite what Motions they pleaſed in the

the Hearers; that they knew exactly what Notes would ſtrike the fierce, and what the ſofter Paſſions, and could appeaſe, either the one or the other, as eaſily as before they ſtirred them. Tho' the Perfection of this Skill is loſt, yet we find that well-compoſed Airs are ſtill able to touch us within, and move us in deſpight of our ſelves; and the reaſon why Muſick was employed in divine Service, under the Moſaick Diſpenſation, and is ſtill retained in many Chriſtian Churches, is its aptitude to raiſe the Paſſions proper for divine Worſhip: and if inarticulate Sounds have ſuch Power over us, when skilfully ordered and diſpoſed, a living Voice, that is naturally melodious, and alſo guided with Art, and that touches, not only the Body, but the Mind, will be much more prevalent. Experience confirms this Aſſertion. There are ſome Men, who, with a muſical Voice, a proper Accent, and a becoming Geſture, have appeared laudable Orators, when their Thoughts and Senſe, diveſted of theſe, had nothing wonderful in them: and on the other hand, ſome have ſuch a harſh and unpleaſant manner of Utterance, that it greatly abates, if it does not entirely deſtroy, the Preacher's Eloquence.

As to the Conduct of the Voice, Care ſhould be taken that it be eaſy and natural, clear and diſtinct, moderately loud and deliberate, that the Audience may eaſily underſtand and retain the Diſcourſe: Thoſe

Preachers therefore are to be condemned, who affect an obſcure and interrupted Pronunciation, or draw out their Words to a great Length, and then ſup up their Breath on a ſudden, and haſtily cut ſhort ſome Words, and protract others, as if they were ſcanning their Syllables; or, who uſe an affected and unnatural Voice, and are always, inſtead of ſpeaking, either ſighing, or ſinging, or weeping, or crying out with all their Might, or who are coarſe and ſlovenly in their Elocution, or hope to give it a Grace by ſpeaking thro' the Noſe, are loud or tempeſtuous out of Seaſon, forcing and ſtraining their Voices, till they become harſh and boiſterous; or who ſpeak a mean and ſlight thing, with ſuch an awful and terrible Accent, as if it were the moſt important matter in the World. This vulgar and rude ſort of Rhetorick, like that of formal Beggars, made up of continual Vociferations, an affected Tone, and lamentable Strains, where the Subject matter is poor and weak, is extremely ungrateful to intelligent Auditors, makes the Preacher contemptible, and proſtitutes the Dignity of divine Things. It is ARISTOTLE's Obſervation, that Men of weak Senſe, have always recourſe to exceſſive Exclamations, that the loudneſs and earneſtneſs of their Voice, may make up ſomething of what is wanting in their Sentiments: and certainly this has been true of many Preachers in our Age, who, beſides their ſtrong and impe-

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tuous Voices, their perpetual Outcries, and affected Tone, had very little to recommend them to the Audience: and it is a ſad Diſcovery of the weakneſs of the People, who have followed in Crowds, ſuch empty and injudicious Perſons, for the ſake of the Noiſe, when many wiſe and diſcreet Preachers, who do not ſhew ſuch an abſurd and impertinent Zeal, have been deſerted. Abundance of weak Men and Women are eaſily impoſed on by a ſound of Words and vehement Geſtures: they are apt to think every thing conſiderable, that is ſpoken from the Pulpit in ſuch an earneſt manner, becauſe Things of great Moment uſe to be ſo expreſſed. Thoſe Preachers therefore are to be condemned, that take this advantage to impoſe Trifles on the People, inſtead of ſolid and divine Inſtruction.

On the other hand, the Pronunciation ſhould not be ſoft, effeminate, or theatrical, which ſome Preachers too much affect: it is enough that it is manly, well-ſounding, natural, flexible, and accommodated to the Matter in hand. The greateſt Skill in guiding the Voice, is to let it be grave or acute, cheerful or ſad, intenſe or remiſs, vehement or calm, ſharp or ſoft, according as the Preacher is differently moved with the various Objects preſented to his Mind. In the explicatory Part of the Sermon, it muſt not be ſo loud and earneſt, eſpecially in the Beginning; tho' the tone of the Voice ought here

here alſo to change, according to the different Subject matter: for always to obſerve the ſame Sound, which the GREEKS call *Monotony*, is puerile; but in the latter part of the Sermon, when the Orator comes to apply his Doctrine, and preſs it upon the Hearts of the Auditory, it muſt be louder, and more paſſionate: but Care muſt be taken here likewiſe, that the Voice be raiſed by degrees; and therefore ſome Preachers are juſtly to be blamed, who, from a very low and calm way of ſpeaking, break out on a ſudden, like a Clap of Thunder, and after this Noiſe and Tempeſt, are preſently huſh'd, and ſtill as Midnight: this ſudden riſing and ſinking from one Extremity to another, has ſomething in it ſo rude and ungrateful, that intelligent and diſcerning Perſons cannot bear.

THERE are many Preachers, who would take it unkindly not to be eſteemed conſiderable Orators, that have quite cut off one part of Pronunciation, not believing that any motions of the Body, are proper for the Pulpit: they have conceived ſuch an averſion to the Abuſes and Exceſſes of others in this Particular, that they will by no means be reconciled to any Geſture in Preaching, how proper or moderate ſoever, but ſtand ſtock ſtill, and as motionleſs as a Statue. Others are of a cold and phlegmatic Complexion, and ſo ill made for becoming Action, that they chuſe to decry what they are uncapable,

at

at leaſt without great Care of attaining; and thoſe who will not be brought off from reading their Sermons, are not likely to be Friends to this part of Pronunciation; for as it is impoſſible they ſhould acquire it, ſo it is unlikely they ſhould condemn themſelves, by juſtifying this Eloquence, as CICERO calls it, of the Body. All the famed Orators of GREECE and ROME, were of another Mind; and if Geſtures were proper for the Bar and the Senate, they are more ſo for the Pulpit. ARISTOTLE ſays, that it was but newly introduced on the Stage in his Days, and that it had been criminally neglected by the Orators, but adds, when it ſhould be more ſtudied and compleated, it would advance the Orator's Performances as much as it had done the Poets. DEMOSTHENES, as CICERO relates, when he was asked, what was the chief Thing in Oratory, anſwered, a right Action; and when asked, what was the ſecond, and ſo the third, made the ſame Reply; as if the whole Buſineſs of Eloquence conſiſted in it. And VALERIUS MAXIMUS ſays of that Prince of Orators, in DEMOSTHENES, a great Part of DEMOSTHENES is wanting, which muſt be heard, and not read: which is the ſame, that QUINTILIAN ſays of HORTENSIUS, that there was ſomething in him that ſtrangely pleaſed when he ſpoke, which thoſe who read him could not find. If CICERO's and QUINTILIAN's Judgment may be taken in this

this Matter, they aſſure us, that Action, or Pronunciation, as comprehending the agreeable motion of the Body, and the government of the Voice, is one of the chiefeſt Accompliſhments of a Speaker in publick: they deny that a Man can ſucceed, ſo much as tolerably, without it, and ſay, that ſome Perſons of low and mean Faculties, by this Endowment, will much excel others, of far greater Abilities, if this be wanting; and therefore each of them gives many, and very particular Precepts relating to it, and ſeem as much ſolicitous about this, as any other part of Eloquence. QUINTILIAN ſays of DEMOSTHENES, that he practiſed by himſelf, with the help of a large Looking-glaſs, the moſt becoming and graceful Motions; and the ſame thing has been ſaid of ſome celebrated Tragedians, and likewiſe of ſome eloquent Preachers. All the Divines in EUROPE, as far as I have ſeen or heard, and perhaps too in the whole World, are of this Opinion, excepting ſome of our own Nation, great Numbers of which are, however, Men of excellent Parts, and great Learning. The decency and reaſonableneſs of ſome Geſtures in the Pulpit, ſeems to be founded, like the Laws of Nature, on a general Conſent, and it will hardly be modeſt for the Gentlemen of the motionleſs way to contradict Mankind.

THE Reaſon why Geſtures become an Orator, is, becauſe theſe, as well as the Voice, are capable of expreſſing the Paſſions of the Mind,

Mind, and that in a very lively manner. The Eyes, the Face, the Arms, the Hands, and the Feet, are ſo many Spies about the Soul, to betray all its Motions, and diſcover what is tranſacted within, where there is ſcarce any Mutation, with which the external Parts are not affected, and whence they receive no Alteration. It is eaſy to obſerve, that the Countenance and Geſtures of Perſons moved, in any conſiderable degree, by Joy, Sorrow, Fear, Hope, Anger, or Compaſſion, are no leſs ſignificant of theſe Paſſions, than their Words: and ſometimes the greatneſs of the inward Emotion, obſtructs the volubility of Speech, and repreſents itſelf by ſtronger Expreſſions in our Looks and Poſtures. Since therefore our outward Motions have ſo great an aptitude to ſignify our Sentiments, they may be well called, as they are by CICERO, as ſaid before, another ſort of Speech, or the Language of the Body: and if they are not the ſubject of moral Truth, as in my Opinion they are, they may, at leaſt, be termed proper or improper, elegant or rude, according as they bear an Agreement or Deformity to the Diſpoſition of the Mind. And therefore as Solæciſms may be committed in Words, ſo they may be in Geſtures alſo; as thoſe may be beautiful and noble, ſo may theſe; and when they are ruſtick and impertinent, they are indecent and diſagreeable, as well as clowniſh Expreſſions. Perſons of Condition, and accuſtomed to better

Converſation, diſtinguiſh themſelves, as well by their Air and graceful Motions, as by their Words and Phraſes, and are as eloquent and correct in the one as in the other. And as to the choice of Geſtures for the Pulpit, almoſt the ſame Rules muſt be obſerved, as about the choice of Words, the Goodneſs of both, being their fitneſs to repreſent our Minds.

I SHALL finiſh this Diſcourſe, by giving the Character or Portrait of an accompliſhed Preacher whom I knew, and much admir'd. If we reſpect his natural Endowments, he was a great and extraordinary Genius, of an acute and comprehenſive Underſtanding, a diſtinguiſhing Taſte, ſolid Judgment, great Senſe and Penetration. His Faculty of Reaſoning was cloſe and clear, his Fancy bright and active, his Invention quick and fruitful, and his Memory retentive and of great Compaſs. He had an ardor of Temper, ſuch as uſually is found in fine and great Spirits, an agreeable Voice, a facility of Speaking, and a becoming firmneſs and preſence of Mind.

TO perfect theſe happy Qualities, he imployed indefatigable Labour, and uncommon Induſtry: By his diligent Reading, he had collected an immenſe ſtock of Ideas, and enriched his Mind with variety of ſuitable Learning. This intellectual Fulneſs, with his frequent Conferences, and conſtant Converſation upon divine Subjects, as well as his aſſiduous Preaching, made him voluble of Speech,

Speech, and capable of diſcourſing readily from the Pulpit, without penning his Expreſſions.

THE Subjects of his Sermons were commonly the eſſential and moſt important Doctrines of Chriſtian Religion, ſuch as Faith, Repentance, new Obedience, Love of God and our Neghbour, *&c.* and tho' theſe great and neceſſary Articles of Practice, were the ordinary Subjects of his Inſtruction, yet ſuch was the richneſs and fertility of his Thought, ſuch the plenty of his Words, and variety of his Diction, ſo delightful was the novelty of his Ideas, and ſo judicious the change of his Method, that notwithſtanding he conſtantly proſecuted the ſame End, yet advancing by different Paths, and uſing a new manner of Addreſs, he was ſo far from growing tedious, that he always pleaſed, as well as informed the Audience.

IN the inſtructive or doctrinal Part of his Sermon, his Expoſitions were learned and judicious, leaving all things plain and evident. The Propoſitions he inſiſted on, were of Weight and Importance, and naturally reſulted from the Text; his Arguments were ſtrong, clear, and convincing; and all the parts of the Diſcourſe diſtinct, connected, and ſo orderly ſucceeding, and ſtrengthening each other, that he gave his Inſtructions the utmoſt Advantage.

BUT the Place, where he principally us'd to ſhine, is the Application: and here he per-

formed Wonders, and ſpake like an Apoſtle, or an Angel of Heaven, while by the Aids and Influences of the divine Spirit, he became inſtrumental in producing extraordinary Effects.

HE commanded the Heart, and moved the Paſſions with as much Skill and Facility, as a Maſter-hand touches the ſtrings of a muſical Inſtrument; ſo much was he acquainted with all the Paſſes and Approaches, and knew ſo well how to poſſeſs himſelf of all the advanced ſtrength and outguards of the Mind, that when he came to make his Attack, and ſtorm the Soul with all his Force, it was ſcarce poſſible to hold out againſt his reſiſtleſs Perſwaſions.

THE juſt heat and vivacity of his Complection, and his perfect Knowledge, and long Familiarity, with all the warm and moving figures of Speech, made him capable of raiſing the Hearer's Affections, and ſinking them at Pleaſure. He could animate the Cold, rouſe the Stupid, melt the Obdurate, bend the Stubborn, terrify the Preſumptuous, and make the Libertine ſtart and tremble.

ON the other hand, the contrite and deſponding Penitent received immediate Refreſhment, new Life and Vigour from his Conſolations. The fluctuating and unſettled Auditor, who, convinced of his Error, but overpowered by voluptuous or worldly Inclinations, hung pendulous and unreſolved, between God and *Baal*, Vice and Vertue, was determined and confirmed by the ſtrength of his

his Reaſon, and the vehemence of his Addreſs.

By his Motives and Exhortations, the new Convert was excited and encouraged to make bolder advances in the way to Heaven. The querulous and uneaſy Murmurers that began to grow inſenſible of their Deliverance, and ſeemed willing enough to return to their heavy Chains, and more than *Egyptian* Bondage, he ſtimulated with awakening Admonitions, and with Reproofs, Invectives, and Exprobations, pierced their Breaſts, and touched them to the Heart. He lay ſo hard, and preſſed upon the Audience, with ſuch a torrent of Eloquence, that every one ſeemed affected and convinced, and to depart with a Reſolution, either to forſake their Vices, or improve their Vertues.

He was not uſed to give over before he had accompliſhed his End; when, by degrees, he had moved and warmed the Audience, and found he was gotten within their Breaſts, he encreaſed his Earneſtneſs, raiſed his Voice, and doubled his Vehemence, till his heavenly Fire had heated and molified the Heart, and made it receptive of divine Impreſſions; and while it was in this State, he repeated his Strokes with all his Skill and Strength, till he had wrought and faſhioned it to that pious Temper he intended to produce.

When often repulſed by the ſtupid and obdurate, he changed his Weapons, and altered the diſpoſition of his Attack, and then ad-

advancing with freſh Vigour, renewed his Perſwaſions, and reviv'd the Storm, till by his vigorous Efforts, he triumphed over all Oppoſition, and captivated the Hearts of the yielding Audience.

As to his Stile, it was always becoming the Subject, and adapted to the Hearers; his Words were pure, clear, proper, and expreſſive, of which he poſſeſſed ſo great a Treaſure, and ſuch abundance, that he never ſeemed exhauſted; for being Maſter of ſuch Plenty, he could ſtill purſue his Inſtructions with the greateſt variety of Diction; and therefore when he judged it neceſſary or convenient, by ſhifting the Habit, and changing the Ornaments, he often brought again upon the Stage the ſame Sentiments, which, by this means, appeared always new, and it was with deſign, that in the Application of his Doctrines, his Stile was a little redundant; and that the ſame Ideas often preſented themſelves under various modes and turns of Expreſſions; I cannot indeed ſay, that all his Sermons were perfectly correct and regular throughout, or that they would bear the ſevereſt and moſt critical Examination; but this was eaſy to be obſerved, that his Sentiments rarely became diſordered, or his Stile looſe and inaccurate, until the Minds of his Hearers were too much ſhaken and tranſported, eaſily to diſcover any ſuch Faults.

THIS Preacher was acquainted with all the ſprings and movements of the Soul, and had

had an extenſive Command of the pathetick forms of Expreſſion. He well underſtood their Edge and Strength, and knew how to manage them with the greateſt Dexterity: Hence he grew ſuch a Maſter of Eloquence, and ſpoke with that Weight, that Dignity and Authority, that he moved and governed the Heart, agitating and compelling the Paſſions, which way ſoever he pleaſed. He did not at the firſt Attack, exert his utmoſt Force, but increas'd his Fire, and roſe higher by degrees. He ſtood a while at ſome diſtance, and gaul'd and wounded the Criminal, with his miſſive Weapons, till at length he clos'd and grappled with him, and collecting all his Strength, brought him down to the Duſt, and left him trembling at his Feet.

THAT he might effect this with greater Succeſs, he always put on the Perſon, and placed himſelf in the Condition and Circumſtances of thoſe, whom he deſigned to perſwade. To move the Audience, he firſt moved himſelf, propagated his own Heat, to kindle their Paſſions, and transferr'd his very Soul into their Boſoms. Was he to ſpeak of the Deity, and his infinite Perfections, he ſhewed that Gravity, that Seriouſneſs and Reverence in his Looks, as if ſome viſible Marks of the divine Preſence were before him. Was he to aſtoniſh, affright, and alarm the careleſs and lethargick Auditor, he puts on that real Trouble, Conſternation and Diſtreſs, as if he him-

himſelf had been afraid of ſome great and imminent Danger. What Tenderneſs, what Compaſſion, what ſincere Sorrow did he expreſs, when he lamented the miſerable State of the Impenitent, and intreated, and importuned them to bewail their Guilt, and ſave themſelves from Deſtruction? What Courage, what Indignation, what Ardor did he ſhew, when he undertook to terrify the Obſtinate, to confound the Scoffer, to diſarm the Infidel, and beat the Libertine from all his Defences? When he deſcribed the Joys and Bleſſedneſs above, you would have thought he was newly deſcended from the third Heavens, and that he ſtill had in view the Glories of that bliſsful Place, heard the Songs and Triumphs of the Bleſſed, and was an actual Partaker of their Happineſs: On the other hand, if he formed an Image of the ſad Condition of condemned Criminals, caſt into endleſs Torment, he appeared as one, who himſelf ſuffered ſome great Calamity.

SUCH was the Decency, Force, and Dignity of his Geſture, neither too little, nor redundant, that it became very eloquent and engaging. The Government of his Voice was admirable; graceful and divine his Deportment; his Accent was not loud nor low, and not always alike, but was ſharp or ſolemn, vehement or calm, as beſt humour'd the preſent Paſſion, and was moſt ſuitable to the matter in hand.

THERE appeared in his Looks ſuch Gravity, ſuch Concern, ſuch Vivacity, and ſuch an Air of Importance and Authority, tempered with ſo much Serenity, Tenderneſs, and Benevolence, as ſtruck an Awe into the Aſſembly, and engag'd their Attention; whence the Auditors were ſtill prejudiced in his Favour, and he was ſure of being well heard before he had named his Text.

BESIDES, his Hearers were fully convinced of his ſincere and eminent Piety, and firmly believed, as they had reaſon to do, that he had this inferior World in Contempt, and directed all his Aims at the next: That he carried on no mean Deſign, and had no earthly Intereſt of his own in view; but that the whole Ambition of his Soul, was to perſwade them to be good and happy. And this could not but have a great Influence on their Minds, and make them willing to hearken to what ſuch a Teacher had to deliver.

*F I N I S.*

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